The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 40.—WHOLE NUMBER 1080.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 29, 1851. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church,	At 9 a. m. and 3 p. m	
" St. Luke's Church,	8 "	" 5 "
" Church of the Annunciation,	9 "	
" Church of the Holy Communion	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.

" Emmanuel Church,	8 a. m. and on Fridays and Holy Days,	6 p. m.
Church of the Transfiguration,	8½ "	" 5 "

And, on Saints' Days, a Lecture after Evening Prayer.

" Grace Church Brooklyn Heights,	9 "	6 "
On Fridays, Evening Prayer with Lecture at		8 "
St. Luke's Church, Brooklyn,	8½ a. m.	

Calendar for November.

30. First Sunday in Advent. St. Andrew the Apostle.

DECEMBER.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Thanksgiving Days appointed by the Civil Authority. December 4.—Vermont.

Poetry.

For the Churchman.

On the Death of Rev. Wm. Croswell, D. D.

To the Editor of the Churchman:

Among the late dispensations of Divine Providence, none seem to me to have produced more widespread mourning, than the death of Dr. William Croswell. To me, and, I well know, to many another, the blow was crushing. Reason may teach, but she teaches in vain. It is faith alone, and that of the most exalted kind, that can enable us to say in the right spirit, "God hath done all things well" The following lines, written four days after the event, I present to you. I know not that they are worth your notice, but they are my small tribute to the memory of one, I deeply loved. Respectfully yours,

"Servant of God, well done"! methinks I hear,
The gracious words that winged his spirit on;
That spirit, that without one earthly fear,
Still onward held its bright and calm course here;
Still heavenward looked though all around was drear,
And bowed and felt in heart, "Thy will be done."

Servant of God! for thee we may not weep,
Though hearts are rent beneath the direful stroke;
'T is for ourselves, who felt 't was but to keep
Our steadfast eye where thine, aye, lock'd, in deep
Undoubting faith, to enter and maintain the steep—
The narrow path—to be what thy life spoke

Aye! not for thee these tears—that cry,
That wings its way to God's eternal throne:
Mourn thee, we may not; thou art now on high,
With Him, who captive, led captivity;
Thy hope is lost in joy—thy tears are dry—
The race is finished now—the goal is won.

Oh! not for thee! for her whose heart is rent,
The tear may flow, the urgent prayer be made:
Saviour! on Thee her eye was ever bent;
Thy promise aye is sure—be guidance lent!
Thou art the widow's God—be thine aid sent!
And evermore, her lone heart on Thee stayed.

And that dear flock! his earnest, ceaseless care!
That daily with him at Thy altar stood,
Thou wilt not leave them—Thou who hearest prayer!
To plead Thy promise shall we ever spare?
"Where two or three are gathered, I am there"—
Oh! promised Grace! rich foretaste of all good!

O'er all Thy works, Thy mercy, Lord, doth stand—
Alas! for weakness, this is hard to know;—
Man looks and wonders—his rebellious hand,
He rears against his Maker—Hell's dark band
Assails his faith;—there's mourning through the land,
And tears, unbidden, from his vailed lids, flow.

He sees the meek, the wise, the good, the just,
From God's high service early borne away;
He sees the body mix with kindred dust,
And sees no more—his faith, his trust,
Are shaken both—believes—yet doubt he must—
Oh! Saviour! hide this in Thy Judgment Day!

Selected Matter.

From the English Churchman of Oct. 9.

Repetition of Confirmation.

Sir, Your last Number, which reached me on Saturday, contains a call on "Orthodox Churchmen in Ireland to investigate, and properly deal with," the case of re-confirmation of converts from Roman schism in this country; and implies that, if we do not, English Churchmen will.

In undertaking to answer this call, as an orthodox Churchman (which I trust I am, or at least earnestly desire to be,) I would first excuse myself from presumption in doing so. I have not been a party to the re-confirmations you allude to, either in the Diocese of Cashel or in Tuam. But I have long foreseen that questions were arising in our Church, which require something more than assumption, or confidence, for their solution, in which we must all agree to seek for the law of the Church, instead of each of us taking our own notions for law, and our own persuasion for proof. I have, therefore, set myself for the last fourteen years, as time and opportunity afford, to acquaint myself with Canon law, ancient and modern, Roman and English. And I am deeply persuaded that this is one of the most useful studies that a Clergyman of our Church, who prays for her peace, can pursue in the present times. This is my apology for offering myself to answer your call.

You seem to assume, as not needing any proof, the "sacrilege" of re-confirming a convert from an acknowledged schism. This seems to be the only ground for the severity of your censures on the Rev. William Fitzpatrick, the Bishops of Tuam and Cashel, and through them on all who are now successfully laboring to advance the Reformation in Ireland.

It is far from my wish to retort your censures. I have felt too deeply in a laborious course of study, the difficulty of freeing one-self from prepossessions. The more one detects, the more one will suspect in oneself, and the less will one venture to censure others. Notwithstanding any still existing differences, I readily acknowledge you as having a common cause and object with myself; and, without any lessening of respect for your labors, I ask permission to submit to you what may perhaps alter, or at least modify, your judgment, and prepare the way for your co-operation in a great work; for I fully agree to your statement that "it is of vital importance that 'conversions' from Romanism should be conducted in all their details, from beginning to end, in such a way that no sound Catholic could bring ought against them."

So far from the reiteration of heretical or schismatical confirmation being sacrilege, beyond all question or dispute, it is, at the first examination, a question of great obscurity, on which authorities say less than on most others; and, when light does begin to break through the gloom, it is different from what you suppose.—That the question is not plain at first sight may be inferred from this, that Bishop Jeremy Taylor decides it in opposite ways, in the course of one short work—"A discourse on confirmation." In this dedication he appears to be of the opinion that Confirmation was a proper way (according to ancient precedent) of receiving converts from sects, as well from those that practised Confirmation as from those that did not.

If this were not so plain as it is in his dedication, it is yet clear in the close of the tract, where he states his altered opinion. "But, *upon a closer intuition of the thing*, I find they did *so only* to such who did not allow of Confirmation in their sects, such as the Novatians and the Donatists."

I give you the advantage of showing that Bishop Taylor's later opinion was on your side; I trust to your candor and love of truth, to examine the grounds of his change, for even this mighty man in Israel was not always equal to himself, and never was he so inferior to himself as in this place. It is no pleasing task to show an error in so great a master, but, for the truth's sake, it must be done.

His first authority is from Theodoret, (Lib. 3, Hæret. Fabul.) "Novatiani . . . . et iis qui ab ipsis tinguntur, sacrum Chrisma non præbent. Quocirca qui ex hac Hæresi corpori Ecclesiæ conjungantur benedicti Patres ungi jusserunt." Now here, unless it can be otherwise proved, or at least made probable, that they did not confirm as a fact, we must understand that it is the "Sacrum"—the *sacred character of the rite*—that is denied. To argue from this passage alone that they did not use the ceremony, is precisely analogous to the argument which Hardouin and Le Quien derived from Sanders and others against the fact of Archbishop Parker's Ordination.

His next authority is the 1st Council of Arles: "I find also they did confirm the converted Arians; but the reason is given in the 1st Council of Arles, *quia propria lege utuntur*, they had a way of their own, that is, as the gloss saith upon the Canon, (de Arianis, consecrat. dist. 4) their baptism was not in the name of the Holy Trinity; and so their baptism being null, or at least suspected, to make all as sure as they could, they confirmed them." Now, to say nothing of this gloss being contrary to the sense which all antiquity has put upon the 8th Canon of Arles (which every one knows who has studied the controversy of reiteration of baptism,) it is clear that Bishop Taylor was here deceived by a false copy. He quoted the Canon from the *Decretum Gratiani;* and Gratian had a false copy. It may be doubted whether Taylor could, even at this time, have seen a correct copy. The Concilia of Labbe and Cossart was then but just published, as I think, for the first time; and Birius and the older collectors gave this Canon as Gratian's. Yet Bishop Taylor's usual acuteness had forsaken him, when he did not see the anachronism of the Arians being mentioned in a Canon which he must have known had passed A. D. 314, before the Arian sect had arisen. The more ancient copies published by Labbe and Cossart read *de Afris*, which is certainly correct. The Canonical Epistle of the Council, procured by Pythæus from an entirely independent source, reads also "de Afris," in a passage exactly corresponding to the Canon.

What makes all this important is that all the correct copies, both in the Canon and the Epistles read differently from Gratian in the passage from which Taylor argues; in the words "quia propria lege utuntur," all those copies add, "ut re baptizent; utterly exceeding the sense of the gloss and exactly agreeing with the history of the Donatists and Catholics in Africa, concerning whom we know that that Council was held.

Bishop Taylor also quotes a passage from the introductory lecture of St. Cyril's Catechisis, which cannot be proved to apply to Confirmation; and, if it does, does not touch on schismatical confirmation at all. Another from St. Basil, of which I have no doubt that the latter observation is true, though I cannot now examine it. He quotes also the Council of Tarracon, (which really belongs to Cabilonense, as Pope Pius' correctors have shown,) and P. Gregory II., both from the *decretum*, neither of whom speak of Schismatical Confirmation at all. He concludes with the Council of Toledo, VIII. Can. 7, of which the same observation holds good. Not one of these authorities say that schismatical Confirmation is not to be repeated.

The use I make of it is this. Bishop Taylor's testimony stands good that the Novatians, Donatists, Arians, (and many other sects beside) were always received into the Church by Confirmation. And his proof that those sects had not Confirmation among themselves, wholly fails.—From whence we necessarily conclude that the Church repeated Confirmation to those who returned from those sects.

That the Church did confirm those who returned from those sects, I will presently give other proof—first noticing the negative argument that Novatians, Donatists, Arians, did not reject or omit Confirmation among themselves. Who has charged them with it? I am certain Ophalus has not charged it on the Donatists. Having once been familiar with St. Augustine's writings against the same sect, I cannot remember that he makes such a charge against them, nor that St. Cyprian has made it against the Novatians. I am less sure from my own reading that Athanasius did not make it against the Arians, but I never heard of it in Ecclesiastical History. Now, is it credible that if all these sects rejected an ordinance which the Church then surely believed to be Apostolical, that none of the Catholics who wrote against them should even have objected this to them?

If this cannot be answered by yourself, or any of your correspondents, we must assume that those sects did all practice confirmation among themselves.

That the Church confirmed those who returned to her among those sects is clear. Bishop Taylor repeats this, even where he retracts his opinion about Confirmation. "Indeed, when any did return from Heresy, they confirmed them; as I have proved out of the 1st and 2nd Council of Arles, the Council of Laodicea, and the 2nd Council of Seville."

I could add several other Councils, but I confine myself to one, the authority and the meaning of which are both alike beyond all question. It is the Second General Council, C. P. I., Can. 7. This Canon gives a list of the sects who are not to be baptized, and of those who are. Among the former are reckoned "Arians, Macedonians, Sabbatians, Novatians, Tessaradecumans, Apolinarians." These the Council orders to be received—[sealed or anointed first with the holy chrism—and sealing them, we say, The seal of the gift of the Holy Spirit.] I think it will not be denied that this means the form of Confirmation in the Greek Church. And will it be contended that none of these sects practised Confirmation among themselves? If so where is the proof?

This is a clear authority for confirming converts whose baptism is admitted. And, be it remembered, this is from the Council which added to the Nicene Creed, "One baptism for the remission of sins."

We find the same rule in the Canon Law, Decret. de Consec. Dist. iv. c. 38, taken from Pope Leo (Ep. 167, Ed. Baller.) "Hi de quibus scripsisti, qui eos baptizatos sciunt, sed cujus fidei fuerint qui eos baptizavere, se nescire, profitentur, quolibet modo formam baptismatis acceperint, re-baptizandi non sunt: sed per Manus impositionem, invocata virtute Spiritus Sancti, *quam ab hæreticis accipere non potuerunt*, Catholicis copulandi sunt." It will not be denied that this expresses the form of Confirmation among the Latins. And the words I have put in italics suggest to us that the very ground on which the baptism of schismatics was admitted in the Early Church, would naturally lead to re-confirming them.

And what evidence can be produced against all this? I admit there are a very few Canons against repeating Confirmation, as that of Con. Cabilon. 27, and an English one of Archbishop Walter (Lindwood, de Sacr. iterand. Sacerdotes;) but these apply only to where both Confirmations are by Catholic Bishops; they have nothing to do with the question of repeating schismatical Confirmation, neither do those Canons pronounce it sacrilege. This, indeed, may well be doubted since Bishop Taylor says, in the conclusion of his tract, that St. Augustine saw no reason why Confirmation should not be repeated in the Church. But, as for a Canon forbidding the confirming of heretics and schismatics, who had been confirmed in their own sects, I never found any such. On the contrary, I find much reason to think that the early Church considered Confirmation to depend as well on the "potestas jurisdictionis," as on the "potestas ordinis;" and this is probably the reason of the distinction made in favor of the Monophysites by Pope Gregory, quoted in the Decretum de Consecrat. Dist. iv., c. 44.

And though the practice of the early Church, as declared and commanded by the second General Council, were not sufficient to justify the practice you condemn; yet, before you can maintain your censure, you must at least prove the Canonical Consecration of the Romish Bishops here. This, too, may startle you; but I say it is a question to be examined, not to be assumed. You will not ask me to be bound by the modern writers on Roman Canon law; by Schmalygrueber or Devoti. The latter especially carries the principle of schismatical consecration to its utmost limit—(Jus. Canonicum, Lib. I., Tit. xiii. c. 1); and it is curious how he avoids including our Bishops. This is interesting, as being their last dictum on the Nag's Head story. But, take the Corpus Juris Canonici, as it stood when admitted in this country (I insist on no limitation by our laws,) and see whether in that law, or in the early Canons, you can find any proof that these men have Canonical consecration, or "potestas ordinis."

I feel deeply the practical importance of this question; I know that your observations, if not speedily answered, are calculated to make a large body of the English Clergy look with coldness, or something worse, on a great work now in progress in Ireland. This makes me anxious to be in time for your next number; I have, therefore, but this day to recover and arrange the results of former reading. On this ground, I ask indulgence for any inadvertencies that this letter may contain. The main arguments I believe to be sound; and in a question, the examination of which I know from experience to be so difficult, I shall be most thankful for any information or correction that others can give. Only let them offer me authorities, not assumptions.

In the meantime, I shall be happy if what I have written may lead you or your readers to hope that the Irish Clergy are not so careless of such questions, or so unfurnished for solving them, as may have been supposed; and let me further add that, in such times as these, when grave and heavy charges are publicly brought by Priests of the United Church of England and Ireland against Bishops of that Church—whether of "most irregular and uncanonical proceedings" against the Bishops of Tuam or Waterford, or of heresy against the Archbishop of Canterbury, a grave responsibility rests upon those who bring such charges to examine carefully, in the first instance, the grounds on which those charges are to be sustained.

I remain, sir, your obedient servant,

Edward A. Stopford,
Archdeacon of Meath.

For proof that Bingham deliberately held the view I have stated above, I refer to his Antiquities," Book 12, ch. 1, sec. 5, and ch. 2, sec. 6; and also to his "Scholastic History of Lay Baptism," Part I. ch. 1., sec. 21, where he undertakes "To show the necessity of supplying the defects of heretical and schismatical baptism by Confirmation, or imposition of hands and prayer, upon men's reconciliation and returning to the Catholic Church;" in proof of which, he affirms, "That imposition of hands was thought so necessary for heretics upon their return, that even those who had received it before, in their heretical baptism, received it again when they were reconciled to the Church."

He also affirms that the Donatists practised Confirmation, and appeals to Optatus and Augustine in testimony of it.

From the Colonial Church Chronicle.

The Founders of the English Propaganda.

No. III.

Although it is certain that the earliest efforts of the new Corporation were directed towards the conversion of the heathen Indians in North America, it is necessary, in any account of the Founders of the Society, first, to take notice of its members among Foreign Protestants, and of the extensive correspondence carried on with them. And, in order to form an estimate of the motives with which this correspondence was undertaken, it is important that we should be aware what were the prospects which, at that time, had seemed to open upon the Church of England, in regard to the Reformed Congregations on the Continent.

Mention has already been made of the Mission of Dr. Grabe, from the King of Prussia, with a request that he might receive episcopal consecration at the hands of our English Bishops. But this fact does not stand alone. It appears that in the time of Albert of Brandenburg, a considerable part of the Bishops in Prussia had conformed, at first, to the Reformation, and adopted a Reformed Liturgy. And, although this had not succeeded, the circumstance may have the rather inclined his descendant, Frederick, the first king of Prussia, to look towards the same system of Church government. But he owed his kingly dignity to William III. who was his relation, and was on every account anxious to cultivate friendly relations with England. "He was," says Bishop Burnet, "a virtuous man, and full of zeal in matters of religion; he raised above two hundred new churches in his dominions."* He succeeded, in A. D. 1707, to the principality of Neufchatel, in a great measure through the aid of the English interest in opposition to the French. On this occasion, we are told by Burnet that he "engaged his honor, that he would govern that State with a particular zeal for advancing both religion and learning in it; and upon these assurances he persuaded the Bishops of England, and myself in particular, to use our best endeavors to promote his pretensions; upon which we wrote, in the most effectual manner we could, to Mons. Ostervald, who was the most eminent ecclesiastic of that State, and one of the best and most judicious divines of the age; he was bringing that Church to a near agreement with our forms of worship. [*Note* by Dr. Routh: "Their form of Common Prayer had been published in English in 1693, with the approbation of six of our Bishops."] The King of Prussia was well set in all matters relating to religion; and had made a great step, in order to reconcile the Lutherans and the Calvinists in his dominions, by requiring them not to preach to the people on those points on which they differ; and by obliging them to communicate together, notwithstanding the diversity of their opinions; "which is indeed," (says Burnet,) "the only wise and honest way to make up that breach."†

It would seem, indeed, that Burnet, according to his wont, was disposed to attribute more than due weight to his personal influence. For if the Neufchatel Liturgy was published in 1693, it is impossible that the inclination of that Society towards the Church of England could be owing to the King of Prussia's election fifteen years afterwards. And this view is confirmed by what follows.

Further particulars of these endeavors are supplied in a rare tract of Dr. Woodward's,‡ which begins as follows: "It cannot but be agreeable to all that *love the Lord Jesus Christ in sincerity*, to observe that it pleases Him, who is the Head over all things to His Church, to give some late revivings to our hope, that He is drawing together his poor *scattered flock* into a more compact body than hath been seen for a long time in the world; that we may at length attain the blessed and glorious sight of one sheepfold under one shepherd. The following pages will show us the advancing agreement between our Protestant brethren abroad, the Lutherans and Calvinists, with the great steps that his Majesty the King of Prussia hath made towards it, and the moderate sentiments and healing methods of the Churches of Geneva, Basil and others, concerning it. . . . . We have also . . . . the copy of a Form of Prayer and Thanksgiving used at Neufchatel, which the readers will find very consonant to the Liturgy of the Church of England, as this must be confessed to be to the best and most ancient Liturgies of the Christian Church." He proceeds to mention a letter from Mr. Jablonski, chaplain in ordinary to the King of Prussia, and tutor to his son, in which he had acquainted him that at a conference of divines of both persuasions, "their joint difference to the constitution of the Church of England was thought to be the most proper means to unite them; being a Church which the most judicious of both communions esteem and respect, as most agreeable to the doctrine and practice of the four first centuries of Christianity." And he adds, that, at Neufchatel, "they use a daily Liturgy in many of their churches, which is in the whole very like, and in many parts the very same, with that of the Church of England, as we see in the copy of it printed with the catechism of Mr. Ostervald; and several of the divines of Geneva have expressed their approbation of it." He then gives the letter of the Church of Geneva to the King of Prussia, expressing their willingness to merge their differences with the Lutherans, signed by the moderator, and twenty-eight other pastors and professors, and, among them, by *Benedict Pictet*, Professor of Divinity, and *Benedict Callandrin*, Professor of Divinity. The answer of Frederick, which is also given at length, assures them of his approval, and desires that they "would hold correspondence with *our Bishop*, and our other divines, about the fittest means to bring it to pass." This bishop would seem to have been a Lutheran superintendent, and the desire to have the true Episcopate from England only shows the more clearly that this king, and those who acted with him, had the same opinions of it as ourselves. Then follows an account of the manner of mutual administration of the Holy Communion, by ministers of both persuasions, at Koningsberg, in Prussia—the Calvinist receiving at the hands of the Lutheran, and the Lutheran at the hands of the Calvinist. And, lastly, a Form of Prayer, much resembling an abridgment of our own Liturgy, used at the inauguration of the king as Prince of Neufchatel; which Dr. Woodward says was sent to him from thence, with a solemn entreaty that he would "make use of it, for the honor of the Church of England."

By the help of these facts, we may the better understand the motives with which that extensive correspondence was undertaken by the Society with foreign Protestants, which is indicated by what follows.

"18th Oct. 1706, Mr. Benedict Pictet, Professor of Divinity at Geneva, elected."

In the same year, 20th Sept., we find the first mention of "the Bishop of Salisbury,"‖ as recommending "Mr. Lubornerski, once a Popish Missionary, now a proselyte to the Protestant religion, willing to go out as a missionary to China, or elsewhere." £20 were voted him for his present expenses, and to prepare himself as a missionary.

In December, Mons. Verenfells, Professor of Divinity at Basle, was proposed as a member, and in March the Bishop of Salisbury proposed Dr. Zwinger, Antistes of Zurich. Again, in 1710, we have a notice of a "Letter from Mr. Ostervald to Dr. Nichols, giving a large and particular account of the government and discipline of the Neufchatel churches." And in the Appendix, "The Saturday Form of Prayer, in imitation of the English Liturgy, introduced by Mr. Ostervald at Neufchatel," is given at length. It was doubtless in consequence of such friendly intercourse, that some of Ostervald's own works were adopted by the Christian Knowledge Society.

July 1710, a still more eminent person, Mons. L'Enfant, writes to the Society from Berlin, "owning the receipt of a letter announcing his election as a member, for which honor he returns his hearty thanks." This very learned man, who, though a native of France, resided the greater part of his life at Berlin, where he was the king's chaplain, was the author of the "Histories of the Councils of Pisa, Constance, and Basle," and in a memoir of him prefixed to the latter work, and taken from the *Bibliotheque Germanique*, we find the following notice of his connection with this Society:—"Il fut agrege en 1710 a la Societe de la *Propagation de la Foi*, qui est etablie en Angleterre;" and the memoir proceeds to say that during a visit to England in 1707, he had the honor to preach before Queen Anne, and might have been made one of her chaplains. It is this literal translation into French of the Roman title, *De Propaganda Fide*, which has been before referred to.

"20th April, 1711. The Lord Bishop of Bristol (Dr. Robinson) proposed Dr. Swidberg, *Bishop of Scara*, in Sweedland, for member of this Society." In May "the Bishop of Scara" was proposed a second time, and in June his election is recorded. Here again we have an interesting testimony to the designs of the Society; since it is in the Church of Sweden alone of the foreign Reformed Churches, that the episcopal succession is said to have been preserved. It was therefore natural and right that an English bishop should show a desire to cultivate friendly relations with a bishop of that communion.

In the same year, *M. Pictet* of Geneva, before mentioned, writes that he had wished to dedicate his "Christian Theology and Ethics" to the Society, and prays that "so illustrious a body of men" will give him a task to write something which might conduce to propagate the gospel." *M. Basnage* writes from the Hague to dedicate his work *Entretiens sur la Religion* to the Society. And *Dr. Jablonski* informs them that the King of Prussia, in imitation of their Society, has connected with his Society for Philosophical Knowledge, a department also for Missions.

Indicative of the same views is the notice, about the same time, of two brothers, natives of the Valleys of Piedmont, "Cyprian and Paul Appia, who, after having been educated some time in the College of Lausanne, and then brought over to England, and by the charity of the Bishops of London, Worcester, &c. educated at Oxford, and *admitted to Holy Orders*, were now intending to return into their native country."

There is much interest also in a letter from Mr. Calandrin, of Geneva, (one of the subscribers to the letter to the King of Prussia,) describing the sufferings of the Protestants on board the galleys in France. (It will be remembered that this was in the reign of Louis XIV., and under the system of persecution adopted in his latter days.) He says there are about 280 prisoners in the galleys professing the Reformed faith, some, indeed, being deserters, or *guides*, (?) but the greater part arrested on leaving the kingdom, or taken in their religious assemblies, or assisting the Vaudois in returning to their country He says some have been there fourteen and sixteen years; that as many as thirty five are at Dunkirk; that when the term of their imprisonment is expired, they are not liberated unless they will conform, and he mentions by name several noble gentlemen of France thus treated. Some were lashed to a gun and bastinadoed for refusing to take off their caps at mass; some had endured two or three hundred lashes, till they were swimming in the blood that gushed from their bodies. And he suggests that there should be a house of reception in England for converts from Romanism. There follow "Articles of Agreement" made by the Protestants on board the galleys in France, pledging themselves as to their conduct towards one another, and in regard to their religion.

If we cannot concur in all the opinions, or in the religious position of some of these persons, yet we may see enough to convince us that there seemed to be a prospect of conferring upon them the greatest blessings, and that this Society was anxiously employed in preparing the way for their reception.

* Burnet, vol. vi. p. 140. Ed. Routh.
† Ibid. vol. v. p. 319.
‡ Copy of a Letter from the Pastors, &c. of the Church of Geneva to the King of Prussia, &c., together with the manner of the joint administration of the Lord's Supper, by the Lutheran and Calvinist Ministers, &c. By Josiah Woodward, D. D. 2d. Ed. 1700
‖ It would be superfluous to give any account here of the celebrated Bishop Burnet.

Knowledge of a Future State by the Jews.

On this subject, then, we think, a middle ground may fairly be taken, and the belief of the ancient Jew vindicated from carnality, without denying its imperfection. It is true, indeed, and a remarkable circumstance it is, that no allusion is made to a future state in the Mosaic law. And the ancient Jew showed remarkably, in the attitude of his mind on this subject, the absence of that allusion. He had no definite image or delineation of a future world before his mental eye. He shows to disadvantage, indeed, even by the side of the Pagan, in this respect, and the faith of the peculiar people of God, appears curter and more barren than that of the idolater. The idolater was, indeed, far from being badly off here; he had even a luxuriant imagery on the subject of a future world. He saw Tartarus and Elysium, a burning gulf and shady groves; the great tyrants, murderers, and blasphemers of history, were punished with curious and horrible tortures; the righteous souls wandered up and down their pleasant retreat, and enjoyed immortal leisure. This place had been visited by living men, and the dead had been seen and conversed with, in appearance and voice the same as they had been when they were alive. This was a definite picture of a future state. The Jew had no *picture*. He looked out of this visible world upon a void; the surface of futurity reflected no scene, and offered no invitation. But, in drawing the conclusion which he did from these omissions of the old law, Warburton took no account of that kind of belief in a future state which is compatible with having no definite image of it in the mind. Strictly speaking, a true believer in a God does *ipso facto* believe in his own immortality; as our Lord Himself signifies in those words, "As touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the dead but the God of the living," 'for all live unto Him.' From the moment of our belief in a God, we must connect ourselves inseparably with Him; and the idea of this connexion must have the effect of prolonging, to our minds, our own duration. For it will immediately follow from it that the merest thought of Him will raise as its naturel correlative the thought of ourselves as existing through Him. Through all the worlds unknown to which our thoughts introduce us, our being goes safe, because that Being is there. The Eternal Source ensures the continual derivation of life; and because He lives, we live. This sense of security as regards the continuance of life, which the true belief in a God imparts, is very perceptible in men, in the case of loss of friends and nothing is more striking than the distinction between the temper in which religions and the temper in which earthly love takes the removal of one who has been precious to it. Who can express the insupportable load of utter deprivation under which that love, which rested exclusively in the earthly object, sinks when that object is snatched away? Before the absolute unqualified idea of death, Nature bows down and cannot lift up her head again; she feels herself irremediably desolate and forsaken, 'The silver cord loosed, 'the golden bowl broken,' 'the dust returned to earth as it was,' a departure and a vanishing away of one that delighted her are all she sees, and no solace can meet the final farewell and the eternal void. All this hopelessness is felt, because affection never advanced beyond its earthly object, and therefore, in losing it, lost all. But religious love, which loves the creature in the Creator, has that on which to fall back when its earthly object is removed. It reposes in the consciousness of One in whom all live and none die. Within the bosom of the Eternal Being no soul is lost. All are in that part visible or invisible, of His universe in which He places them. When they leave one part, they are transferred to another: they stay where they are while He permits them; they go when He summons them; but whether they stay, or whether they go, they are somewhere in Him. A marvellous security as to the departed and unseen, as if we had the possession of some secret pledge, is thus the result of the one idea of a God; and the believer in Him, like a swimmer at home in the water, feels all around him safe.

This true belief, then, in a God, the Jew had; and with it he had that practical belief in a future state which is contained in it. A disputant may demand definite texts from the Old Testament, proving his belief in the continuance of his existence after death; but it ought rather to be asked, how he could possibly believe in its termination? Put before you a religious Jew, of the character of those holy men, actors in the Old Testament history, of whom we are told that they lived in constant communion of thought and prayer with God, referring to Him every purpose and act, and owning Him every moment as their source of life; and suppose him, with this deep belief, going to die—it is evident that, as he had never referred to this material system in the smallest degree the cause of his being, he could not think that being endangered by his separation from it. Had he supposed the one, he would have supposed the other; but in the midst of all the influences and operations of the invisible world, his recognised source of life had been an Eternal, Incomprehensible, Immutable Essence, who was neither seen, nor heard, nor felt; a Self-existent Substance absolutely distinct from all created ones; that is to say, something as totally distinct from this world as thought can conceive. Thus habitually locating Himself out of this world, he could not consistently think that he could perish by going out of it at death; having based his existence on the invisible all along, he had the same invisible to depend on then. Without entering, then, into the consideration of any incidental direct allusions to the existence of the soul after death, the great fundamental doctrine of the Jew's creed furnishes legitimate proof of such a belief. In the dogma of One Eternal and Supreme God, he had, however naked and unillustrated, a far truer and more practical doctrine of a future state, than the Pagan with his definite and local imagery. Every act of adoration to that one God was an acknowledgment by the soul of another and spiritual world, to which it really belonged in life and in death. Different portions of Scripture contain direct allusions to another life in different degrees of frequency and clearness, but all teach it equally, in so far as to proclaim Him. That unceasing praise, that joy, that love, that whole peculiar feeling toward the Supreme being which pervade the Bible, and which no other book but the Bible and those which it has formed show, is really a belief in eternity.—*Christian Remembrancer.*

Communications.

For the Churchman.

The Church and the Bible.

Mr. Editor,

In the "*Protestant*" *Churchman* of October 18th, I find a short article, "a slight examination," as the author calls it, of my "answer," to his review of Mr. Mahan's book, in *The Churchman* of September 27th; which he terms "a rather dramatic review, with the above title, of the article upon the theory of Faith, in the *Protestant Churchman* of Sept. 13th." Now I would not feel called upon, Mr. Editor, to trouble either you or myself with anything further on this subject, unless it were that I owed a double duty, to myself and to my "cause." Nor do I intend to lay myself open to further controversy, in the performance of this duty, the more, that I feel it would only widen a breach, which, by the timely application of the salve of explanation, would, I am confident, heal of itself.

I commence, then, holding this opinion, that, in most controversies, explanation is the first step towards reconciliation, provided only, there be plain dealing and fair handling.

In the first place, Monographa takes an extract of my article, in which I make a distinction between "faith" and its "exercise," (and here I would remark, that through some mistake in the printing, "man" was substituted for "him," in one sentence; it should read, "The title of the work, when it says "The *exercise* of Faith," (which) fully implies all that justifies *him* (Mr. Mahan) in speaking of it (faith) as a 'fruit'; as he views it, it is faith embodied in love, and only recognized by our weak and human sight, through this embodiment.") And in "answer to all this," he says, "that faith, as an act or state of the mind, can be looked at in no other than an *abstract* way, if we would have any idea at all of its essential nature." Now this is all we want him to allow and our point is gained, that Monographa is speaking of one thing, and Mr. M. of another; he, of "faith in the abstract," Mr. M. not so much of faith itself as of its "exercise," consequently there is a misunderstanding on the part of Monographa, which is the only thing that seems, in any way, to justify him in bringing such serious charges as he has, against Mr. M.'s theory.

Moreover, on this point he says, "as to the distinction between 'faith' and 'its exercise,' it affords but little help to the cause in which it is enlisted, and it shows just as much confusion of thought to identify the outward manifestations of this exercise with the exercise itself, as in the abovementioned case of mixing up faith with the proofs of its existence." To this I would simply say, that if he himself can make such a distinction between an "exercise" and "the outward manifestations of this exercise," as that, in speaking of the one he shall avoid treating of the other, it would be a nicety of distinction in regard to which St. James and he would be at variance when the former speaks thus, "ye see then how that by works a man is justified, and not by faith only," ii., 24. This looks too much like a dis-

tinction without a difference, it is to "strain at a gnat and swallow a camel."

Further, at these words of mine, "while faith in one sense is the first or 'leader,' in another, it is the 'fruit' or consequence, till, 'we are justified by faith,'" he moves the question "by which we would ask, by the first or second"? And I would ask in turn "by the first or second" what?; I say "while faith in one sense" is one thing relatively, "in another (sense) it (the same faith)" is another thing: I speak of but one thing, faith under two points of consideration, and yet he asks "by which of the two (faiths)" are we justified? "the first or the second (faith)?" The absurdity here is apparent. He goes on to say, "the opposition of all this to the Apostle, we need not insist upon." "All this!" Ah! what, I pray? why that we are justified by the "second faith," which is his own interpretation of my sense: this premiss, that I have spoken of two faiths, of which the latter, "that is baptism, and embodied love and good works," justifies, is a false one, therefore his conclusion that I have spoken in "opposition to the Apostle," is also false, and his argument here falls to the ground.

In the second place, "As to the various witnesses of divine truth;"—I said of Monographa that his theory "seems to be to read without testing, and to test without hearing," and this, of reading and testing Holy Scripture, as is evident, not only from the context, but, more fully, from the concluding, explanatory clause, viz.—"to take the one 'all-sufficient witness of Divine truth' (as he calls the Bible) as an 'infallible guide.'" To this he answers as follows, "The honesty of this statement may be seen by an extract from the review complained of by Christophilus:—"Every one feels that God has not left himself without many *natural* witnesses; and that all *these* witnesses, examined in a proper spirit, give accordant testimony. Every one feels also that there are many *human* witnesses to God's revealed truth; and that by the testimony of *these* witnesses, fallible though they be, faith may be produced, nourished, and brought to perfection; that, moreover, it is the duty of every child of God to strengthen his faith by the use of all *such* instrumentalities. The proper and ultimate basis of all such faith, however, being the *truth of God; the use of all such instrumentalities being, to assure the soul that God has thus spoken: His testimony*, when clearly given, *not to be limited, modified, or restricted, by that of any other witness!*"

At first sight this *looks* fair enough: he does indeed both "test" and "hear," but observe the ambiguity of expression; he speaks of two kinds of witnesses, "*natural*" and "*human*," of which he says "the use of all *such* instrumentalities being, to assure the soul that God has thus spoken:" in another place, "The Church, the Creeds, the human conscience, and *all other witnesses*, testify that God has spoken. They may establish this fact; but this fact being established, their authority cannot, for an instant, be placed in comparison with that of the Divine oracle."—That is he does indeed "test" and "hear" other witnesses to *this fact*, "*that God has spoken*," but what has this to do with the question, does he or does he not "read (the Bible) without testing (it" "by any other witness") and, if he does "test" it, is it with or "without hearing" (Church authority, or any other witness than his own conscience)? Let his own words answer. "*His testimony*, when clearly given (is) not to be *limited, modified, or restricted* by that of *any other witness*;"—"His (Monographa's) process, is to test what he reads by what he hears, and to test what he hears by what he reads, in *regard* to *all testimony* received from *human* and *fallible* witnesses. But whether he *hears* or *reads* the *word of God*, he receives its *infallible*, its *all sufficient teachings*, with *implicit and unquestioning confidence*." This is made more clear by what he says of Mr. M., "he does not hesitate to deny, to any one witness, *all-sufficient* and *supreme authority*,": "that meaning (Mr. M.'s) is, that Scripture alone is not a sufficient guide to the enquiring soul: that unless Scripture be received through Church teaching, its instruction will be imperfect—the student of it has no right to *anticipate infallible guidance*." "A man who hears the voice of truth through *the Bible privately interpreted* (Italics are Monographa's), becomes literally, not spiritually a child." "A *mere Bible christian* is an *absolutist* of the worst kind." All which he repudiates and objects to, as is further shown by his own words, "But we do protest against divine truth itself, the pure word of God, being at all associated with any of these, whether they are *Divinely appointed* or not, either in degree or kind, as to their authority," "the supreme, unlimited, and all-sufficient dictates of the word of God." If all this is not "to read (the Bible) without testing (it by any other witness), and to test (the Bible) without hearing (any other witness than his own 'individual conscience'), to take the one 'all-sufficient witness of Divine truth' (as he calls the Bible) as an 'infallible guide'," or if it is not admitting, "in opposition to the Apostle," that the Scriptures are "of private interpretation," I am at a loss to know what is. This attempt at evasion is palpable in spite of the equivocation in which it is clothed.

Again, Monographa accuses me of an "attempt to identify the whole Christian Church with its inspired teachers, and to juggle out in some way or other an infallibility for this Church, is too palpable to impose even upon the wayfaring man, 'though a fool,' he could hardly miss seeing it." *Such* language and such wilful misconstruction is unworthy the dignity of any controversy, as to "identifying," the truth of the thing precludes all necessity of "attempt," as to "juggling out an infallibility for the Church" if I had tried it I would not "test what I hear (Church teaching) by what I read (the Bible)."

Lastly, Monographa further charges me with stating "in positive contradiction" to the xix. xx. and xxi.st Articles, "that she (the Church) asserts Scripture to be a rule and asserts 'her higher power and authority of requiring of her children, faith in her teaching.'" Why did he not finish the clause? Why did he leave out the most important, qualifying word? Because it helped to swell the already bloated bulk of his argument. Such treatment would not hesitate to read (for argument's sake) concerning the sacraments, that there were "two only, *necessary* to salvation," where the unfairness would be just as palpable as if he had substituted for "*generally*," *absolutely* As a counter-statement to this misrepresentation, I will give the extract aright, "But in using the words 'not to be required,' she plainly asserts her higher power and authority, of requiring of her children faith in her teaching *generally*." Nor is this "in positive contradiction to the xix. xx. xxi. Articles," as he would have it. Since she (the Church) professes to be "a congregation of faithful men, in the which the pure Word of God is preached," xix. Art., and "hath *power* to decree rites and ceremonies, and *authority* in controversies of Faith" and is "a *Witness* and *Keeper of Holy Writ*," Art. xx., and things ordained by (the Councils) have strength and *authority*," when "it may be declared that they be taken out of Holy Scripture." She hath "*higher* power and authority" in that she is "the body of Christ", and hath power to "*enforce*" all that is not repugnant to Holy Scripture, "to be believed for necessity of salvation."

Having gone over these different points, it remains for me to close all further controversy with Monographa, for which I have neither time nor inclination. The subject has been a painful one to me, that it should have given rise to any unkindness of feeling on either side. In justice to myself, however, I must say, that I feel as if I had been unfairly dealt with. I have been placed upon ground, not of my own choosing, but such as afforded most advantages to my antagonist, and in a position which is *not really* my own, and then beaten off this ground and from this position. As regards the book in question, "The Exercise of Faith," I have taken the trouble to read it *again*, and, as far as I can judge, it *does* differ from Monographa in that it does *not* admit the Bible to be "of *private interpretation*," while at the same time, *with* Monographa, it declaims against "*papal infallibility*." Its course is "media via" (in its proper sense) between the two popes "private interpretation" and "papal infallibilty." "The Church and the Bible" are the "two witnesses" which are "the olive trees and the two candlesticks standing before the God of the earth," Rev.xi. 3,4, witnessing to the "truth" which is Christ.

I would suggest that the book (Exercise of Faith) should be read more in the *spirit* than in the *letter*, and in a *large sense*, rather than *hypercritically*. Only one more point, Mr. Editor, Monographa says of my article, "ordinarily articles of *such* tone as the one in question, are best answered by silence." If I have given cause for offence or spoken unjustly, I am ready to beg pardon, but have I done so? I said of his article, that it was "dignified by the title." The whole piece seems unworthy a man of common sense, much less of being called a "review" of a book, which the author plainly shows he does not comprehend; his style is captious to the extreme, disputing on small points, as, for instance in "the case of one who hears a clergyman, and another who reads his Bible, the author says that each of these would be *led* astray,—we would rather say they would *go* astray," as if he would dispute Our Saviour's own words in the Lord's prayer, "lead us not into temptation," addressed to "Our Father." I spoke of "the fault-finding manner in which it is written," which nobody can fail to see the truth of, will he but take the trouble to read it. Further than this, I have given no provocation for the spirit of his answer. He has been pleased to call my article a "review of his article," in spite of my monition of "not intending a review of it, however much it might seem to me to need reviewing." With all due deference to his frank avowal of his "examination" being a "slight" one, I think that when one is charged with *unscripturalness* and *dishonesty*, and *contradiction*, at least the subject is worthy of more than a "*slight examination*."

Yours, as ever, CHRISTOPHILUS.

For the Churchman.

Another Line for Z.

REV. AND DEAR MR. EDITOR:

Your correspondent Z, in the Churchman of 1st inst., seems very much perplexed in regard to "the Collect Prayer to be used on those Week-days which follow a High Festival, *itself occurring upon a Week-day*." His perplexity is caused by the fact, that while the octaves of High Festivals are seemingly understood, assumed, and occasionally attended to in our Book of Common Prayer, yet they are not positively enjoined. If the Prayer Book had been a composition commenced de novo, and based upon no pre-existing models, Z's difficulties would have been wholly inexplicable, but the matter is at once cleared, when we bear in mind that it is, generally speaking, merely an abbreviation and adaptation of the various Anglican Missals, Breviaries, Pontificals, &c., in use prior to its compilation.

In the Roman Communion, as in our own, the whole Ecclesiastical year is composed of Octaves, the same rule existing there as with us, "That the Collect, Epistle, and Gospel, appointed for the *Sunday*, shall serve all the week after, where it is not in this Book otherwise ordered." Every week then, is the octave of its Sunday. In the Missal, however, the above regular Weekly Octave terminates upon the occurrence of certain Week-day Festivals, each of which commences a new Octave of its own. Of these, the principal are All Saints, Christmas, S. Stephen, Holy Innocents, Epiphany, Nativity of S. John Baptist, S. S. Peter and Paul, Ascension Day, and Corpus Christi. During the Octaves of such days, *as a general rule*, the same Collect, Epistle, and Gospel, are used as on the Festival. On the Sunday *within* the Octaves, its own proper Collect, Epistle and Gospel are used—the Octave Collect succeeding the proper Collect. It will be remembered, however, that the said Sunday (so to speak) *intrudes* into the Octave of the Festival, and that the succeeding Octave days are not influenced by the intervening Sunday.

Now it was evidently the intention of the compilers of the English Book of Common Prayer, that the following Week-day Festivals should form Octaves, namely, Christmas, Circumcision, and Ascension Day. The rubric for the two first, Z has already shown. As to Epiphany, it must be said, there is no rubric in the Prayer Book, direct or indirect, to make it an Octave Festival, but inasmuch as it is one of the *Week-day* Festivals which commemorate events in our Blessed Lord's personal history, and has been observed as an Octave Festival from time immemorial in the entire Western church, I think we may fairly infer that the absence of a rubric making it an Octave, was an unintentional oversight on the part of the English Reformers. With regard to Ascension Day, I would remind Z, that the Proper Preface in the Communion Office for that Day, *virtually* makes it an Octave, as he will at once perceive by comparing said Preface (which is ordered to be used on the Friday and Saturday of that Week,) with the Ante-Communion Service of the Sunday before, namely, the Fifth Sunday after Easter. Here would be a manifest incongruity in the use of both together, as the Gospel for that day consists of a portion of our Lord's last conversation with His Disciples, in which He tells them He is about "to leave the world and go to the Father," referring to it as a thing *future*, (beautifully appropriate for the Sunday *before* Ascension-day,) while the Preface refers to our Lord's glorious resurrection and ascension as a thing *past*.

Prior to the English Reformation, the Service Books were numerous and various, while a great want of uniformity existed in use and practice in the different Dioceses of the Church of England. In rubrical matters, however, the present Roman Missal and Breviary may be taken as a general type of the public worship of those days. In these books, the rubrics are so comprehensive, minute, and complex, that no possible contingency could occur, unprovided for. Into a ritual so highly systematized, the Anglican Clergy of the days of the Reformation, were of course perfectly initiated and upon the compilation of the English Prayer-Book, the rubrics designed for such a body of Clergy were little more than allusions to those formerly in use. This is the cause of the apparent "copious omissions and anomalies," to which Z refers. Of course after the then existing generation died out, to each succeeding generation, must these modern rubrics have become less and less clear, until at the present day, there are many like Z, to whom some of our rubrics are a source of considerable perplexity. Where such points are not cleared up by Sparrow or Wheatly, I would recommend to Z the study of the rubrics in use prior to the Reformation, and upon which our present rubrics are all based. T.

New York, Nov., 1851.

For the Churchman.

Extempore Preaching.

Rev. Mr. Editor:

On Sunday last the congregation of one of our principal churches was brought into an agreeable state of surprise, we might say, excitement, which was distinctly expressed on the countenance of almost every member.

The minister, whose high merits are too well-known to the community, to require any comment of ours, gave notice that he would change his manner of address, and instead of reading from the manuscript as usual, he would attempt to extemporize his sermon.

The times have long passed, said he, when mortal men were favored with direct inspiration from above, and it would be in vain for a man to dispense with study and preparation, hoping that the Holy Spirit would direct his words and actions. Yet there are occasions, where it seems advisable not to bind oneself too close to the word, to the written letter; there is in the Gospel many a fundamental truth, which must in the true believer penetrate body and soul and cause the lips to overflow, and the minister would hardly do justice to the subject if he was to treat it in the usual manner, cold and dry sometimes, because feeling and sentiment are too much controlled by reason. And as it is the object of the preacher not to flatter the passions of his hearers by smooth words and vain teachings, nor to win applause by elaborate sermons, full of rhetorical figures and blooming sentences, but destitute of salt, of that salt which our blessed Saviour advises his Disciples never to dispense with, but to impress every mind present, with some practical truth, directly taken from the Scripture, and to impress it in the most solid manner—so he thought this attempt justifiable and could only wish that it might prove beneficial to the hearers. It is not my intention to enter into the details of the sermon; all that flows from the lips of this excellent man, might justly be compared to the "arrows in the hand of a giant, which never miss their aim;" nor do I attempt to discuss at present the merits of the two methods. All that we intended was to call the attention of ministers to this praiseworthy change, solitary as it stands in our Church,[?] and above all to bear witness that this first attempt succeeded almost beyond expectation. A READER OF THE CHURCHMAN.

Nov. 10, '51.

A Letter from Minnesota.

The Mission at Minnesota is one of the most important in the Church, and we are always glad to insert tidings of its welfare and progress. A clerical friend has permitted us to make use of the following letter, and we doubt not it will attract the attention of our readers, and call forth their prayers and aid in support of the noble enterprise of the Rev. Mr. Breck and his associates.

STILLWATER on the St. Croix, 9th August, 1851.

Rev. and Dear Brother:

Your most kind favor of the 14th ult., was received at St. Paul, on the 23d, and only through the extreme pressure of missionary duty, have I been prevented answering it before the present time. Thank you, sir, for both your letter, encouraging us in our work, and the direction you have been pleased to give to the alms of your parishioners, bestowed upon the LORD'S Treasury, on occasion of the late "Jubilee Celebration." When the effects of the Society for the Propagation of the Gospel in Foreign parts are duly considered, you have, Rev. and Dear Brother, bestowed the "Jubilee Offering" in your hands, certainly upon one portion of the LORD'S Vineyard that promises well in its results. It will not, we trust, appear to be boasting when we state to you our encouragement in this field of labor, for we know that nothing here done has been by our own strength, the rather a great deal through GOD'S blessing upon the prayers and alms of the faithful through the Church, spent upon us as instruments for the work.

The extent of our Mission will be the better known to you when I state that its visitation occupies the Bishop, who is now with us, full *eight* weeks. This wide-spread frontier is but just settling, and consequently in parts, we have to travel miles, without seeing an inhabitant, or the signs of the white man. And then we suddenly come upon an infant settlement, induced by a water privilege or some other benefit of nature, promising a speedy reward for honest industry and patient privation. Such places as these constitute our outposts and most necessary labor in behalf of CHRIST and His Church. These are the scenes of future towns and cities. If the Church then should now be planted and grow with the country, may we not reasonably expect with the good blessing of GOD upon us, to find in due time her interests to be one and the same with those of the mass of the community. The only failure of the Church in old settled parts of our country to establish herself as the SPOUSE OF CHRIST, may be ascribed to our neglect in sowing the seed sufficiently early! We have been permitted to begin thus soon in this new and beautiful territory. We have begun with the country. In not a few parts have we been the first to proclaim the GOSPEL. This *the Church ought ever to be!* And now, my dear brother, we cannot be thankful enough, not only for the goodness of GOD in granting us a *welcome* to the doors and hearts of these people, but to the *faithful in the east*, for their free and generous alms bestowed upon us for our support. We started forth from your city to this work in simple faith, without a pledge of one dollar for the support of *three* missionaries in a far distant and wild land, amid strangers to us all, and these all almost so also to the Church, that we were to plant, under GOD, in their midst. Without asking for aught to help us by the way or to keep us here, we have notwithstanding been almost miraculously aided; we have never suffered through want; a family of *six* have been sustained; these all have been laboring for the Church. Not only so, but we have been helped in founding *a Church centre* for these people; our location at St. Paul is one truly admirable for the best interests of the Holy Religion that we profess. It is contiguous to the City Plot, but yet seemingly retired, as though twenty miles away. It is becoming rapidly valuable by reason of the growth of Saint Paul, and the recent location of the State House and other public buildings very nearly to us.

The Bishop has just consecrated the Church that we have built, situated more immediately in the midst of the people than the Mission House. It is a plain gothic and open-roof structure, and is admired by all for its architectural beauty and simplicity. It cost seventeen hundred dollars in money, besides receiving a number of gifts in Church furniture, &c. You cannot but rejoice with us in knowing that this first Church in Minnesota, has been consecrated without having the *debt of one dollar* upon it. A beautiful example, after which all our other Stations may well pattern. The Mission owns a lot adjoining the Church, upon which we are preparing to build the *second* part of the Parish School. This is to be taught by a lady that is coming out from New York city for the purpose, from the *Church of the Holy Communion*. The *first* part is already under way, located upon the Mission grounds, and taught by a Catechist of the Mission. It was opened by the Bishop with appropriate services on Wednesday last. Twenty scholars were in attendance. A number more have applied for admission. Thus will the Church be teaching and training the young of this country in her holy ways and principles from the very beginning of her planting as a territory. The Sunday school of Christ church, St. Paul, also numbers fifty pupils. A *Cemetery* of three acres is to be consecrated for the parish at Christ church, before the Bishop leaves us. Also a Church Missionary Society is to be organized for Minnesota. Its object will be mainly the aiding feeble Stations in the erection of their churches. It is proposed hereby to bring together *in one*, all the interests of the various parts of the territory for the advancement of the Church within its bounds. I think it will become an investment of great and essential good to all. What more happy year wherein to organize even a feeble Society, than the year of England's Jubilee.

We have been occupying an unfinished church at the *Falls of St. Anthony*, by name of *Church of the Holy Trinity*, for some months; this, together with a *third* now building at Stillwater on the Saint Croix, (from which Station I am now writing you,) we hope to have ready for consecration by the next Spring, when we hope to see the Bishop again amongst us. We are anxious to lay a *cornerstone* for a *fourth church* before Autumn, at *Cottage Grove* within this territory. But our principle is to do nothing beyond our ability, that is to say, not to sanction any debt on the part of the people of the Church, neither to incur any debt ourselves. Thus far, we humbly thank GOD, we have been preserved from all embarrassment, and intend to continue *free*.

You will be pleased to learn that at this close of our first year, we have been permitted to administer HOLY BAPTISM to *fifty* persons (adults, children and infants), and have already admitted others to the fold of CHRIST since the second year has begun. Three adults and two children are to be baptized on to-morrow fortnight.

But, my dear brother, I must now close. Pardon the length of this letter; I may hereafter inform you of the result of your good people's offering. It has been acknowledged in the *Churchman*.

With much love and gratitude, I remain,
Your brother in CHRIST,
JAMES LLOYD BRECK.

For the Churchman.

MR. EDITOR,

In your article on Wooden Churches, a mistake occurs in regard to the age of Bishop Moore. The individual who died at the advanced age of ninety-six, was Mr. John Moore, the uncle of Bp. Moore, and the grandfather of Prof. McVickar. J.

The very able article was not ours, as J. will see by the heading, nor the mistake either. ED. CH'N.

For the Churchman.

MR. EDITOR:

I perceive that the dissenting Bishops and other clergy, &c., of the P. E. S. for the P. E. K. (*pessimi pro peccatis*), held their anniversary meeting on the fifth day of November—old Pope day! Gunpowder treason and plot!

Please inform me if the selection of that day was "Gorhamism," "symbolism," or merely an unlucky coincidence. Yours, very
LOW.

The writer had better apply to the Reverend the Secretary. We are not in the secrets of the Society. ED. CH'N.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 29, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Advent.

With next Sunday commences a new Ecclesiastical Year. The Church measures her cycle not by human customs or legislation, but by the great fact of the Incarnation of the WORD. Bringing before us during the season of Advent the stupendous event of our Lord's first coming in the flesh in deepest humility and suffering, she also warns us to prepare for "His second coming in glorious majesty to judge both the quick and the dead." She indulges not in vain calculations as to the precise time of His coming, nor in groundless speculations as to the manner of his appearing, but declares the qualifications which must be possessed by those who would attain to a "glorious resurrection," and be admitted to a participation of the "inheritance of the saints in light." The mortal life of each one is his term of probation. Incorporated into the Church of Christ in Holy Baptism, and being thereby made a partaker of a new spiritual nature, and the various blessings of the Christian covenant (as the remission of sins, and the indwelling of the Holy Spirit), it is his part and duty to avail himself of these great benefits and "work out his own salvation with fear and trembling" through the grace of God given and pledged to him. But, alas! how many neglect this their calling, and live on regardless of their responsibility to Him who has bestowed on them these gifts of His grace, and will judge them, not by their mere outward profession, but according to their works of faith and love. They rejoice in the display of enjoyment, cheerfulness, and good will which the *Christmas* festival brings with it, but do not examine why it is that they rejoice, nor how unspeakable are the spiritual benefits, which we commemorate in its observance. The Church, in her collects for this season, in an admirable manner brings to the mind suitable topics for consideration. First she contrasts the first and second comings of our Blessed Lord, and teaches us how to prepare for the coming judgment, viz: by casting away the works of darkness, and putting upon us the armor of light. She then directs us to the great fountain of Truth, the Holy Bible, and enjoins us to pray that we may "read, mark, learn, and inwardly digest its sacred contents." Then she directs the attention of the worshipper to the ministers of Christ's Church, the authorized expounders of His word and dispensers of His Sacraments, and teaches us to ask that they may prepare and make ready the way of the Lord, "by turning the hearts of the disobedient to the wisdom of the just." And then we are enjoined to seek the Divine grace, to enable us truly to repent of our sins past, and avoid and overcome the obstacles and impediments interposed through the frailty of our nature, and its proneness to yield to temptation. These petitions are rendered more forcible and affecting by appropriate selections from the Epistles of St. Paul, speaking of the coming judgment, and the searching nature of the trial which shall be then endured.

Nor are admonitions wanting in the inspired writings, of the wickedness and licentiousness of the last days; the denial by godless men of the most solemn verities of the Catholic Faith, and the almost universal prevalence of a lawlessness (ἀνομία) which sets at nought the restraints imposed by the decrees of God and statutes of man. Faith will become cold, Charity feeble, Justice be despised: men will scoff at the piety and strictness of their forefathers; imitate the gainsaying of Korah, and the cupidity of Balaam, the false prophet.

We will not pretend to say that these prophecies are fulfilled to their full extent at the present time, yet on careful investigation many points of resemblance may be traced. Shock after shock has convulsed many of the nations of the European Continent, and humbled if not prostrated the proudest dynasties. Noisy advocates of the largest liberty in France and Germany have by acts shown themselves unable to appreciate its value, or determine its real character. The wildest measures of social reform, impracticable in practice, are eagerly broached and warmly advocated, but as speedily rejected by other modern *illuminati*, who would compel the whole civilized world to do their bidding. Great masses of the lower orders in these countries, dissatisfied with the position assigned them by Providence, look with hatred on their superiors in station and wealth, and loudly threaten their extermination. The long established landmarks of social order and civil polity are sought to be uprooted, while nothing of a stable and rational character is proposed to supply their place. Surely every friend of true liberty must look with terror and disapprobation on these schemes.

Again, if we turn our attention to our own domestic situation we find much to awaken serious reflection. Here the people make their own laws, and choose their own governors: they cannot therefore with justice employ the common language of revolutionary demagogues. And yet even here we find outbreaks of popular violence in violation of the laws of the land, forcible resistance to statutes legitimately enacted and declared to be constitutional by the highest legal authorities; self-constituted tribunals usurping the powers and prerogatives of lawful courts of justice and dealing out the penalty of death at their uncontrolled pleasure. The spirit of true patriotism should indignantly frown down these lawless and dangerous invasions of the constitution and laws under which we live, and every good citizen should be prepared to maintain them to the best of his ability, and as occasion shall demand, against the base attempts of the profligate and turbulent.

Again, our Lord has said, "When the Son of Man cometh, shall he find Faith on the earth?" and truly the question may be asked with sad forebodings by those who would "hold fast the faith once delivered to the Saints." Infidelity is continually adopting new and subtle forms of unbelief, and arrays philosophy falsely so-called and unsanctified learning and a soulless logic in support of its tremendous figments. No longer are the outworks of the Christian religion attacked, but the citadel itself is besieged. The character and life of its sacred and Divine Founder are assailed with scorn and ribaldry, by men of high character in the literary world: and by their boldness and brilliancy they draw after them crowds of admiring votaries. Were the Church united and at peace throughout its several divisions, it would as surely triumph now over its implacable enemies, as it did it the days of S. Irenæus, and S. Cyprian, and S. Athanasius and S. Augustine. But alas, the scattered branches of the Vine of Christ, no longer mind the same thing and speak the same words of peace and charity. Usurping Rome seeks to domineer over the consciences of men, and subjugate every independent church to its imperial sway; it has corrupted the faith both in doctrine and practice, and even now is meditating the addition of a superstitious figment to the Catholic Creeds. If we look to the present Church of England, we find disunion and contention prevailing. Infidelity and scepticism are at work even in high places (we hope unconsciously) subverting the foundations of the Christian faith, and teaching their advocates to substitute the conceptions of the human imagination and the vagaries of mere private judgment for the strict, clear, precise teaching of the Word of God, as expounded by primitive antiquity. Woe worth the day, when those who should contend in the foremost ranks for the Primitive Creeds, abandon the truth, and make a miserable compromise with the enemies of God and His Church.

The facts which might be advanced in support of these assertions, must be fresh in the minds of our readers; and the same evil influences are at work on this side of the Atlantic Ocean. The condemnation of all high and deep doctrine, the contempt cast upon the Sacraments, the denial of the Christian priesthood, the ridicule cast upon the great doctrine of the Apostolical succession by some of those, who sit in the seat of the Apostles in virtue of the power transmitted to them in that same succession—the perversion of the express words of the Prayer-Book, and the denunciation of some of its most solemn and carefully composed offices as vague and uncertain, cause doubt and dismay among the faithful sons of the Church, and make them recognize in these tokens of unbelief and disobedience, the truth that the coming of the Lord draweth nigh. May He so sustain and strengthen us by His spirit, to stand fast in the faith, and fight the good fight that we may not be found wanting when he ariseth to shake terribly the earth.

CONSECRATION OF THE ASSISTANT BISHOP OF ILLINOIS.—The Rev. Henry J. Whitehouse, Assistant Bishop elect of the Diocese of Illinois was consecrated to that high office on Thursday, the 20th inst., in St. George's Church, Stuyvesant Square, New York City. A large munber of clergy attended, about thirty of whom were in surplices, and of the rest many wore gowns.

The Rt. Rev. Bishop Brownell presided, and the other Bishops present and assisting were, the Rt. Rev. the Bishops of Delaware, Pennsylvania, Missouri, Massachusetts, Maine, and the Assistant Bishop of Connecticut. Morning prayer to the Creed was said by the Rev. Dr. Wainwright; the first lesson was read by the Rev. Dr. Lewis, and the second by the Rev. Mr. Bedell: the remainder of morning prayer was said by the Rev. Dr. Turner. Bishop Brownell then proceeded with the Ante Communion Service, assisted by Bishop Burgess who recited the Commandments: the Epistle was read by the Rt. Rev. Bishop Lee, (Acts, xx, 17), and the Gospel by the Rt. Rev. Bishop Eastburn, (St. John, xxi. 15). The Sermon was preached by the Rt. Rev. the Bishop of Pennsylvania, from 2 Tim. iv, v. 1, 2.

The Sermon embraced a wide range of subjects, and displayed the marked characteristics of the author, in thought and practical counsel: the portion relating to *theology*, however, was somewhat to our surprise omitted. The Bishop-elect was then presented to Bishop Brownell by the Bishops of Massachusetts and Maine. The testimonial of the Convention of Illinois was read by the Rev. Mr. Chase, and those of the Dioceses (25) by Rev. C. H. Halsey. Dr. Whitehouse, having made the requisite declaration of conformity, the Litany was said by the Rt. Rev. Bishop Lee. The Bishop-elect answered in the prescribed manner, was assisted in putting on the rest of the Episcopal habit, by the Rev. S. R. Johnson, D. D., and the Rev. Mr. Chipman, and was then solemnly consecrated, all the Bishops present uniting in the imposition of hands. The Rt. Rev. the Bishop of Missouri then proceeded with the offertory, the proceeds of which were for the benefit of the Diocese of Illinois. The Rt. Rev. Dr. Potter said the prayer of consecration, and all the Bishops present took part in the delivery of the sacred elements to the clergy, and many lay communicants. The Assistant Bishop of Connecticut said the Post Communion Service, and the concluding prayers and benediction were pronounced by Bishop Brownell. The services were not ended until 2 P M. At the conclusion of the services, the clergy met in the Chapel attached to this parish, and partook of a collation provided in honor of this event. A testimonial of respect and cordial feeling was also signed in behalf of the Right Rev. Bishop newly consecrated, by a large number of the clergy present.

The services were impressive, and the large building densely crowded. The students of the General Theological Seminary, rendered valuable aid in the musical department.

We understand that the Rt. Rev. gentleman will retain his connection with St. Thomas's Church until May next. It is also understood that he will become the Rector of Trinity Church, Chicago, on his removal to the West.

We sincerely wish him much success and prosperity, in the discharge of his highly responsible office.

STREET PREACHING.—Some of our contemporaries seem to imagine that because we have published some communications and selections on this subject, we are warmly in favor of the project. This is a mistake. We think the proposition worthy of mature consideration, and wish to invite the public attention to it. We are fully aware at the same time, that there are serious difficulties and grave objections, which cannot be lightly dealt with. Whatever may be thought of the particular plan in question, it is evident that the poor and neglected abounding in all our large cities, and living in vice and crime, are too little thought of in the present state of the Church and the provisions made for the ministration of the Word and Sacraments according to Christ's Holy ordinance. The question how the Church is to proclaim the Gospel and extend her privileges to these, cannot longer be evaded. The pews in the greater part of our Churches are occupied by their owners or lessees, and cannot furnish the requisite accommodation. The churches too are continually moved up town to suit the convenience of their occupiers, and while the increase of population is considerable in the lower wards, the number of Churches and still more of meeting-houses, diminishes. Zion Church, for example, will, in all probability, soon be sold, as nearly all the congregation reside at a distance from it. Now it must be plain on the slightest consideration that a large population reside in the neighborhood, as completely under the dominion of profligacy and vice, and as destitute of the knowledge of gospel truth, and regardless of spiritual influences, as the benighted heathen and the ignorant savage. It is easy to abandon this class to their blindness and depravity as hopeless and incorrigible, but such was not the command nor the practice of our blessed Lord, who came "not to call the righteous but sinners to repentance." When such a church is deserted by its former proprietors, and offered for sale, it should be converted into a free mission-church, and devoted to the use of those Pariahs of humanity among us. Such a post, of course, would demand on the part of the minister a combination of self-devotion patience, tenderness, knowledge of the human heart, popular eloquence, and active industry, which are not usual. Many an estimable parish minister who is fully competent to the duties of an ordinary parish, would fail in such a trying post as this. Yet if the attempt were made, we doubt not that the requisite man might be found. Nor is it likely that one clergyman would suffice for so arduous a duty. He should have the assistance of three or four deacons at least, to visit from house to house, to warn, rebuke, exhort, and persuade the votaries of ignorance, sin, and crime. They would not be able to say as they do at present, "no man careth for my soul"—and the feelings of gratitude and sympathy being once awakened, might lead to happy and important results.

We have penned these thoughts hastily for the consideration of our readers, and shall be pleased to have further suggestions from those inclined to make them.

MRS. BOSTWICK'S FIFTH CONCERT at Niblo's Saloon, on Tuesday evening last was well attended, notwithstanding the inclemency of the weather.—The first part comprehended chiefly sacred music—the beautiful air from the *Messiah*, "Come unto me:" the delightful aria from the *Creation*, "With Verdure clad," and Mrs. Heman's sweet song, "The Better Land." All these were charmingly performed, especially the second: the fair vocalist seemed perfectly at home in its difficult and varied changes: we wished, however, that the instrumental accompaniment had been stronger, though Mr. Timm did all that could be done with the piano.

In the 2d part, the new song, "Spring is coming," was warmly applauded—the words are graceful and the music pleasing; "*Batti, Batti*," was given with much archness and expression; and the charming *Bird Song* was repeated amid rapturous demonstrations of delight. The latter part of this song was sadly marred by the improper conduct of those leaving the room at that time, and who deprived both themselves and others of the opportunity of listening to some of the sweetest strains. We trust that next time the vocalist and audience will be treated with more respect.

The last concert of the series will be given at the same place on Thursday next, Dec. 4th. We hope to have fine weather, and a crowded assembly.

REV. WM. CROSWELL, D. D.—We have received another communication, which embraces several matters of interest, and we gladly insert it as a tribute of respect to the memory of one who well deserved it. After giving an account of the funeral services, substantially the same with that already published, the writer proceeds:

The music was conducted by the accomplished gentleman-artist, Dr. Oliver, the organist of the Church; and was rendered more touchingly eloquent by the swelling of heart which seemed to choke the performance; a struggle of feeling with which the very organ appeared to breathe in sympathy: and when, at the close of the Lesson, the choir struck into the 130th Psalm, the effect was inexpressibly moving. The Church was crowded to its utmost capacity, and hundreds went away, unable to get within. Nothing could well be more solemn and impressive than the whole service: the air of the Church was yet sweet with the tones of its wise, upright, pious and beloved Rector; and the half-stifled sobbing throughout the congregation, told how deeply the heavenly-minded Croswell had written himself into the hearts of his people.

The remains of the deceased were taken to New Haven by the evening train of cars, as he was known to have expressed a desire, some time since, that his bones might rest beside those of his domestic kindred, who had gone before him, "from sunshine to the sunless land." It seems not unworthy of remarking, that within 24 hours after this faithful servant of God stood before his flock robed for the Church, his father, the Rev. Harry Croswell, D. D. of New Haven, was in Boston, and saw him robed for the grave. Indeed, the aged man himself made this remark to me on the evening of his arrival. It was but a few months ago, and just after the father had been passing a few days with the son, that the latter observed to me that he had never before so fully appreciated his father's manhood in grace, his mellow ripeness of gospel wisdom, and his solid nobility of mind and character; a speech whereof the reader must decide for himself whether it reflected more honor upon the subject or upon the author. In the former communication I stated that Dr. Eaton was at Dr. Croswell's side during the last moments of his earthly life. Never shall I forget how that good old man, so meek, and sweet, and venerable, wept when, on the evening after the death, he told me how he had hoped and trusted to have Dr. Croswell to close his eyes, and strow his passage through the dark valley with those preparations of holy hope and comfort which the Church provides for her dying children.

In my paper of the 11th inst., which was written in great haste, and when I had no time to go in quest of facts, I was unable to state the time when Dr. Croswell graduated. He took his first

degree in Yale College in 1822, being then in his eighteenth year. A classmate of his, who is now a distinguished member of the Massachusetts Bar, and was for some years a member of Congress from that State, informs me that Croswell was known in College as a good scholar, especially in the Classics, though his favorite pursuits lay rather without the prescribed academical course, and that he was even then distinguished for his fine poetical aptitudes. The same gentleman remembers him as a fair slender, graceful, light-hearted and innocently-playful youth, apt enough to be merry, but always "within the modest limits of becoming mirth." This playfulness of spirit clung to him, unquenched, though chastened by the sterner discipline of advancing life. Though in his general aspect and behavior, grave and venerable beyond his years, yet those who saw much of him, were aware of a singularly rich and racy vein of humor in his composition. And there was, withal, a shrinking virgin modesty and delicacy about his humor that gave it an additional charm: in his happier moments of social converse, this element would keep faltering, as it were, into utterance, as though it were afraid to come out, yet could not choose; still blushed at showing itself, and of course was all the more beautiful for its blushing. It need scarce be said that his humor was always replete with the same tranquil sweetness of temper in which his whole nature seems to have been dipped.

On the day of his death a little incident occurred, so characteristic of his felicitous aptness to times and persons, that I cannot forbear to speak of it. At the close of the morning service, a *blind* young man, who had been his catechumen in Christ Church, but whom he had lost sight of for several years, was led down into the vestry-room. The Dr. remembered him well, for he never forgot the poor or the unfortunate; took him cordially by the hand, and, after passing the usual compliments, still warmly pressing his hand, said to him,—"Well, you and I will be soon in that world where we can all *see*, and my trust and my prayers, that we may both have our perfect consummation of bliss there together."

Dr. Croswell's little gems, or rather Eolian breathings of sacred song, may well cause us to regret that so much native poetry should have lain unwritten within him; for they seem to have been warbled forth from a full fountain of sanctified genius. But his life was a poem, and its spirit was caught from bathing in better waters than those of Castaly. "In works of love in these alone how restless, how minute," he had no time for the thought of poetic fame, and no room in his heart for any other ambition than to serve well the Master whom he loved. Some years ago, when the volume entitled the Poets of Connecticut was in preparation, he was written to for some particulars of his life, that himself might be included in the honored number. He replied, that if he were a poet at all, which he saw no good reason to believe, he certainly was not a poet of Connecticut: The Christian Witness, I observe, says "he was born in New Haven, Conn." Not so, he was born at Hudson, New York, as stated in my former communication. Again, the same paper, in giving an account of his last ministration, says,—"He closed his sermon rather abruptly, and immediately sat down, before giving out the Psalm, which he was not in a habit of doing." Wherein are two mistakes. In the first place, it was not a Psalm, but a Hymn that he gave out: in the second place, he did not sit down *before* giving the Hymn, but immediately *after*, and continued to sit till the singing was done; which struck the congregation with surprise, it being his uniform custom to stand during singing. These matters, to be sure are of little consequence; but if worth stating at all, they are worth stating correctly. H.

P. S.—In the last notice, for *Turbell* read *Tarbell*, in the fourth paragraph; fifth paragraph, 14th line, for *severity* read *serenity*.

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We have been favored with the resolutions passed by the Church of the Advent, which we very cordially insert.

Parish of the Advent, Boston,
Sunday, the 22d after Trinity, A. D., 1851.

At a meeting of the *Wardens and Vestry*, holden at the Church immediately after evening service, the committee appointed to proceed to New Haven in company with the body of the late Rector of this Parish—the Reverend William Croswell, D. D.—and to attend to its interment at that place, *reported*, that they had discharged the duty assigned them; the body having been buried at 11 o'clock, on the morning of the 13th of November, at the New Haven Cemetery, "*deep in the ground*" in accordance with the wishes of the deceased. The following resolution was thereupon adopted by a unanimous vote, and entered at large upon the record.

Resolved, That now, for the first time, when the last rites have been paid to the mortal remains of our beloved Rector, we will strive for a moment to control our grief, and to give expression, in some feeble degree, to what *no words can measurably express.*

Although it does not become us to sorrow as others which have no hope, yet we cannot behold the desolation of our House of Prayer, and remember the affliction which weighs upon the family of our beloved Rector, without offering to them the testimony of our sympathy and condolence.

We, therefore, the Church and Congregation whom he served, are ready to bear witness concerning our brother, appointed to the Priesthood over us:

That he duly exercised his Ministry to the honor of GOD and the edifying of HIS Church:

That he considered well with himself the end of his Ministry towards the children of GOD, towards the Spouse and Body of CHRIST:

That he never ceased his labors, his care and diligence, but did all that lay in him to bring all such as were committed to his charge unto an agreement in the FAITH and knowledge of GOD, and to ripeness and perfectness of age in CHRIST:

That he was a faithful dispenser of the Word of GOD, and of HIS Holy Sacraments:

That without preferring one before another, and doing nothing by partiality, he did not shun to declare unto all, high and low, rich and poor, one with another, *the whole counsel of* GOD; warning us that, without exemption or dispensation, we must obey *both the greatest and the very least* of the Holy Commandments of JESUS CHRIST.

And now since we, among whom he had gone preaching the kingdom of GOD, shall see his face on earth no more, we take record that he is *pure from the blood of all men.*

We remember that by the space of seven years he ceased not to warn every one, morning and evening, with his prayers, taking heed unto himself and to all the Flock over which the HOLY GHOST had made him Overseer, feeding the Church of GOD, which HE hath purchased with HIS own Blood.

And while we sorrow most of all for the words which we *must* speak—"we shall see his face no more"—we are consoled by the remembrance, that *when his* LORD *came he was found watching;—as one that waiteth for his* LORD;*—his loins girded about with priestly robes, and the spiritual lights of his Ministration burning;*—and we therefore call upon his family to bow with us in humble resignation to the mysterious Will of GOD, and with us to—

BLESS HIS HOLY NAME for all HIS servants departed this life in HIS faith and fear; beseeching HIM to give us grace so to follow their good examples, that with them we may be partakers of HIS heavenly kingdom. Grant this, O Father, for JESUS CHRIST, his sake, our only Mediator and Advocate. AMEN!

New Publications.

The Women of Early Christianity, is the title of a splendid quarto volume, edited by the Rev. J. A. Spencer, and published by the Messrs. Appleton, in the same superb style as the "Women of the Bible." There are seventeen portraits, of sainted women of the early and middle ages, designed and engraved expressly for this work, all executed in the finest style of the art, and many beautiful exceedingly, accompanied with sketches of their lives and character. We shall give a fuller account of this attractive and superb book in our next.

Rural Homes, or sketches of Houses suited to American Country Life, with original Plans, Designs, &c., by *Gervase Wheeler*, N. Y., C. Scribner, 1851.

A well written and instructive work, containing much matter in a moderate compass. The author discusses with much discrimination the proper site, convenient arrangement, fit construction, the warming and ventilation of *homes*, not merely *houses*, in the country; and gives suitable directions for adaptation to the differences of climate in the Northern and Southern States.

The chapter on *Parsonages* is especially important, and we commend its perusal to the officials of country parishes. They will find both the advantages stated, and a very pretty plan to carry out. The remarks on furniture and ornamental architecture, exhibit a correct taste; and amateur builders may lay to heart the brief but judicious remarks on contracts and specifications. We hope this convenient and agreeable work will have a wide circulation, and the directions be generally followed.

The Captains of the Old World, by Henry Wm. Herbert. New York, C. Scribner, 1851. pp. 361.

The chieftains here treated of are Miltiades, Themistokles, Pausanias, Xenophon, Epaminondas, Alexander the Great, and Hannibal. The author's object has been "to produce authentic details concerning the great captains of antiquity, with the particulars of their campaigns and conduct, more elaborate and fuller than the pages of history will spare from other matters of graver import; to "elucidate their feats and exploits by comparison with the rules and principles of modern warfare," and to ascertain their real merits and comparative skill and excellence with the great masters of war in later days. An introductory chapter on military institutions and tactics among the Greeks and Romans, adds greatly to the value of the work. The author shows himself well acquainted with the subjects of which he writes, and to have profited by the study of the classic models. The descriptions of the various conflicts are masterly and graphic, the tactics of the leaders comprehensively stated, and their errors clearly pointed out. Mr. Herbert has adopted the Greek orthography of names and places, which, strange as it may seem to unclassical readers, doubtless represents the sound much better than the common mode of writing them. He promises other volumes, to contain like sketches of Roman generals and other distinguished strategists of olden time, for which we shall look with impatience.

A volume of *Sermons* for the *Christian Year*, by the Rev. W. H. Lewis, Rector of Trinity Church, Brooklyn, has been published by Messrs. C. Sheppard & Co., in a handsome 8vo volume, to which we shall recur hereafter after due examination.

Received *Blackwood's Magazine*, from Messrs. L. Scott & Co. *Harper's Magazine* for November, and the *Mercersberg Review*.

"Rock of Ages." A Hymn composed and dedicated to the Rev. W. Ingraham Kip, D. D., Rector of St. Paul's Church, Albany, by George W. Warren.

This is a new and original arrangement of that beautiful hymn, by Mr. Warren, the Organist of St. Paul's, Albany.

It is simple and easy in its character and abounds in passages of great merit and beauty. The Tenor solo, "Should my tears forever flow," is a melody of really religious sentiment and beauty, and the passage for the soprano voice, "In my hands no price I bring," is exactly adapted to the character of the words.

Mr. Warren has, in this composition, stamped himself as a young composer of no ordinary talent, and we look to his future success in his profession.

Firth, Pond & Co., of Franklin Square, are the publishers. **

Foreign Intelligence.

Since our last the *Africa* and *Atlantic* have arrived at this port, making very good passages.

The state of things in France is by no means encouraging. The President's message was received very coldly. His proposition for the repeal of the law of May restoring the right of suffsage, was brought before the Assembly by M. de Thorigny, Minister of the Interior, and a demand of *urgence* made for its consideration. This was rejected by a majority of about 100. The President recently made an address to the troops about Paris of such a character as to awaken the jealousy of the Assembly, and they are taking measures to keep them under their own control. A law is to be passed, it is rumored, providing that in case of the impeachment of the President, his functions shall cease.

Russia is putting the fortresses on the Vistula in a complete state of preparation. A grand Jubilee is to be celebrated next year, it being the *thousandth* year of the Empire.

The *concordat* of the Pope with the Queen of Spain has been recently published at Madrid, having been for some time withheld from the public. Its arrogant tone is represented to have provoked an outburst of criticism, betokening that its complete execution will be full of difficulty and danger. In reference to the hint of restoring the regular orders, especially the tone of the journals is so hostile and bitter, as to imply that if the thing be attempted, it may cause a total sweeping away of all [Roman] Catholic Institutions.—(*Guardian.*)

Dr. Achilli has commenced a suit for libel against the publishers of Dr. Newman's letter, accusing him of repeated acts of incontinence while a Romish Priest. He has denied the commission of the crimes alleged on oath. Dr. Newman was applied to personally for an admission of his authorship, but *refused to give it*; hence the proceeding against the publishers.

Rumors are afloat of dissensions between Archbishops Cullen and McHale in reference to Irish affairs; and that the former thinks he has been deceived as to the prospects of the Roman schism in that country.

It appears that in Brasted and other Churches in the Diocese of Canterbury, *spies* have been sent by certain officials of that prelate, who with paper and pencil intruded themselves on the communicants, while in the act of receiving the Communion, and behaved in a very discourteous manner, especially to the ladies standing over them, and watching every gesture. We presume the male relatives of the ladies thus insulted were not present. Of course the Archbishop was ignorant of these base proceedings.

Kossuth has had a grand reception at Birmingham. The number of people present is variously stated from 300,000 to half a million.

A paragraph appeared in the *Guardian* of last week, which we extracted from the *Oxford Chronicle* to the effect that the Clergy of the rural deanery of Cuddesdon resolved, *by a majority of one only*, to appoint delegates to the Diocesan Synod to be held by the Bishop; and that the rural deanery of Woodstock has refused by a large majority to sanction the Synod, or to appoint delegates. We have authority to contradict the above statement wholly. We are informed by one of the Clergy present at the meeting of the Cuddesdon deanery that the acceptance of the Bishop's proposal on the part of that body was nearly unanimous, and we are further authorized to state that the deanery of Woodstock has nominated Clergy to represent it. We are requested to add that the proposed meeting of Clergy has no synodical character, but is analogous to meetings of the rural deans and school inspectors of the diocese, who have for seven years past assembled annually at Cuddesdon.—*Guardian.*

The *Bristol Journal* states, that the Bishop of Gloucester and Bristol, by the peremptory instruction of his physician, will abstain from all Episcopal and clerical duty, and will, in all probability, shortly leave England for a renewed and lengthened sojourn in one of the milder climates in the South of Europe. His Lordship is at present at Brighton. —*Ibid.*

It has been confidently reported that, in consequence of certain monitions recently issued from Lambeth, all the choral services, intoning, &c., in the Diocese of Canterbury, have been abandoned. In how many cases monitions have been issued we are not aware. We have heard of ten; and in one of these, in the parish of Brasted, though the choral service was suspended *pendente lite* until Dr. Mill had sent in a formal defence of his mode of conducting the service, it is satisfactory to know that the evening choral service is intoned just as before, the concession made to the monition being that of giving a non-choral morning service on alternate Sundays. To this arrangement the Archbishop accedes.—*Morning Chronicle.*

Vulgarity of Romanism.—It would appear that, contrary to all expectation, the accession of "converts" from the English Church has had as little effect in restraining the irreverence and vulgarity of popular Romanism, (of which we have so often complained) as in reducing the amount of Roman errors in Doctrine and Practice. These things have become, apparently, an integral part of the system, and must be more or less adopted by all who occupy anything like a permanent place in the Anglo-Roman schism. In our report of Law proceedings this week will be found a melancholy proof that even Mr. Newman finds himself obliged to condescend to the employment of what Lord Campbell will term "ribaldry," compared with what we might expect a Christian Priest to utter, when speaking of a brother Priest whom he regards as having fallen into apostacy and licentiousness.

The *Tablet* of last week, a journal which is recognised and supported as the Chief organ of Roman Bishops and Priests in this realm, heads its first leading article thus:—"Hell open in Drogheda;" which is introductory to some observations on recent efforts in Ireland to induce persons to renounce the errors and schism of Romanism, for the Irish Church. The following is a specimen:—

"At first, in Drogheda, the curiosity of the poor people was roused, and they didn't understand the game. They were under the impression that it was 'great fun' to go and make game of the venerable Apostles, whose zeal for them was so rich and prolific. Accordingly, at the first sermons, the doors of the Protestant Chapels were darkened by a few score of thoughtless individuals, who knew no better and meant no harm; and as they were entering one of these nondescript places, it is said that a boy, better acquainted with the true state of the case, set himself to enlighten the simple public by enacting the part of an auctioneer's *touter*, with the proper accompaniment of drawl and snuffle. 'Now, then gentlemen, step in, pray step in.' Hell is open, Hell is open.' In this way it has become a kind of proverb in Drogheda, when Mr. M'Ghee or Mr. Ormsby is engaged in this pious work within the doors of any of their places of worship, 'Step in, gentlemen, step in, Hell is open'—a most broad, liberal, and above all, a most encouraging invitation.

And, in fact, what the boy said in jest was a very accurate description of the reality. In the first place, the path along which these worthy accomplices travel, is the broad way, which leadeth in quite another direction from the Broadway in Worcester or New York. Moreover, they themselves are a company of unclean creatures sent—not like those seen by St. Peter in his vision—down from Heaven in a great linen sheet, or *down* from some other place, but most distinctly sent upwards from beneath upon the earth."

In the advertisement columns of the same number of the *Tablet* is an appeal for assistance to build the "Church of the Immaculate Conception, Crewe, Diocese of Shrewsbury," in which we meet with the following characteristic passage:—

"The plans are already proposed by Gilbert R. Blount, Esq., London, and the conception of the architect is worthy of the Immaculate Conception of our Blessed Mother, to whom it is to be dedicated."

Subscribers are requested to send their contributions to the Bishop, who, we presume, sanctions this flippant and irreverent language. It is also announced, in an "N. B.," that "the favorite gun of a favorite sportsman is to be raffled for the benefit of the mission:" and that "tickets, one shilling each, can be sent by post stamps." Is application for these shilling raffle tickets to be made to the "Right Rev. Father in God, the Bishop of Shrewsbury?" The advertisement sets forth that the parties are confident that they "will not be suffered to be laughed at." We should imagine that few sober Christians would be inclined to laugh at such exhibitions, especially when they recollect that for a Heresy and schism so conducted, men and women, reputed to be pious and intellectual, have been led to renounce a sound branch of the Catholic and Apostolic Church.—*English Churchman.*

Diocesan Intelligence.

Western New York.—*Consecration.*—On Wednesday morning, the 19th inst., the Bishop of the Diocese consecrated to the service and worship of Almighty God, Calvary Church, in this city. The Bishop with the clergy in attendance walked in procession from the residence of the Hon. R. B. Miller to the door of the Church, where they were met by the Vestry. Entering the Church they proceeded up the aisle repeating responsively the appropriate Psalm. The request to consecrate was presented by the Senior Warden, Mr. E. Wells, and was read by the Rev. Mr. Northrup; the sentence of consecration by the Rev. Mr. Matson. Morning prayer was read by the Rev. Mr. Ayrault, of Auburn, assisted by the Rev. Mr. Miller, of Waterville, who read the first lesson, the Rev. Mr. Spaulding, of Hampton, who read the second lesson, and the Rev. Dr. Proal, who read the creed and litany. The Bishop read the ante-communion service, the epistle being read by the Rev. Mr. Leeds. The Bishop preached, and after sermon confirmed *one* person from St. John's Church, Whitesboro. The other clergy present were the Rev. Messrs. Burgess, Perry, Rice, Punderson, Whitcher and Baker.

Services according to the order of the Protestant Episcopal Church, were first held in the south part of Utica, known as Cornhill, about the 1st of January, 1850, by the Rev. Mr. Northrup. In December of the same year, a congregation was duly organized according to law. On the 1st of May last, the Rev. Mr. Matson was called to the charge of the parish, and in June, the present edifice was commenced. No part of our city has grown more rapidly of late years than Cornhill; and the population are of the sober, honest, and industrious class. The need of a place of public worship in this part of the city, has long been felt, and it is to the credit of churchmen that they have been the first to make a vigorous and successful effort to supply the want. It was an enterprise attended with many doubts and discouragements, but, by the blessing of God, it has been prospered. With the exception of a portion of the lot and about $200 in money, the whole amount thus far contributed has been raised in Utica; and this at a time when its citizens were heavily taxed, there being no less than *five* new houses of worship besides Calvary Church, now building, and two undergoing extensive repairs.

The plans of the building are by Messrs. Clerk & Bacot, of Jersey City. The carpenter work is by Mr. F. D. Corey; the masonry by Mr. Benton; and the painting by Mr. H. Townsend, of this city. The church is gothic, of the first pointed style; the outside is of rough plank and battened; it is braced by buttresses, six on each side. The dimensions of the building are as follow: Nave 60 by 27 feet; chancel 15 by 14 feet; porch 10 by 10 feet; entire length 85 feet; the vestry room is 8 by 15 feet; the floors are laid in mortar; the roof is nearly equilateral, the rafters being 23 feet in length. There is but one aisle, which is 6 feet broad; the seats are open, and are made of butternut wood, stained and varnished; the gallery front and columns, together with the lecterns, are of pine, stained. The appearance of the wood-work is that of black walnut.—The communion table, which is made with gothic panelling, is also of butternut, and stained. The credence table is a small black walnut slab nearly semi-circular, and supported by a bracket. The roof, which is open, is supported by three spandril arches which spring from hammer beams. Above and at the apex of each arch, is a small collar beam. The ceiling is plastered to the peak of the roof and colored a light blue; the purlins and the principal rafters are left bare, and are painted a drab color, as are also the arches and the window frames. The side windows are of matted glass with stained borders. The round window in the porch and in the peak of the front gable, together with the chancel window, are of richly stained glass. The latter is a triplet; in the centre is a cross, on either side the patten and the cup, and above, the descending dove; the whole surrounded by a richly ornamented border. The glass is from the works of Mr. Robert Carse of Brooklyn. The whole church is carpeted, and every seat is cushioned. The chandelier and lamps suspended from the centres of the arches, are the generous gift of Trinity Church of this city.—The church is warmed by an excellent furnace. Mr. Andrews, of Waterville, is building an organ, which will probably be completed and placed in the church by Christmas. It is also in contemplation to purchase a bell as soon as the necessary amount can be raised for that purpose. As a whole, the building, though small and cheap, is commodious and beautiful; it will seat about 300 persons.

All the seats in the church are to be free. It is to be supported by weekly offerings; for this purpose a collection is to be made on every occasion of public worship.

Hours of service 10 1-2 A. M., and 7 P. M.—*Gospel Messenger.*

A Noble Offer.—*Geneva College.*—We understand that Trinity Church, New York, has offered to the Trustees of Geneva College, in lieu of the promised endowment in 1866, to endow the College *at once* with an annual sum of three thousand dollars, forever, (the income of fifty thousand dollars at six per cent. per annum,) if the Trustees will make the College a Free College. The Trustees are to meet early in December, to consider this most noble offer. We can hardly doubt but that they will accede to it, and thus let the first *endowed Free College* in the United States, commence under the auspices of the Protestant Episcopal Church, by the munificent liberality of the Vestry of Trinity Church.

Just one hundred years have elapsed since Trinity Church endowed Columbia (then King's) College, in New York, with the valuable property on which it stands.—*Ibid.*

New Jersey.—*Episcopal Services.*—On Saturday, 15th November, in St. Peter's Church, Perth Amboy, the Rector elect, the Rev. Mr. Pratt, read evening prayers, and the Bishop preached and confirmed *eleven* persons. On Sunday evening, 16th, (Twenty-second after Trinity,) the Rev. Mr. Pratt read prayers, and catechised the children, and the Bishop preached, and administered the Holy Communion. The Rev. Mr. Chapman was present.

In the afternoon, in Trinity Church, Woodbridge, the Rev. Messrs. Pratt, and Goodwin, (of the Diocese of New York), read prayers and the Bishop preached. In the evening, in St. Paul's Church, Rahway, the Rev. Mr. Pratt read prayers, and the Bishop preached and confirmed *sixteen* persons; the Rev. Mr. Goodwin, officiating in the absence of the Rector, reading the Preface.—*Banner of the Cross.*

CLERICAL CHANGES.

Rev. T. P. Tyler has resigned the charge of St Paul's Church, Columbus, Ohio, and accepted a cal to Trinity Church, Fredonia, W. N. Y.

The Rev. Eugene A. Hoffman having removed to Elizabethtown, New Jersey, requests all letters and papers to be directed accordingly.

Married.

On Thursday, 20th inst., at "St. Mark's in the Bowery," by the Rev. Dr. Anthon, George Bradish, of Flushing L. I., to Elizabeth S., daughter of Dr. F. U. Johnston, of this city.

Died.

Nov. 15th., in the city of New York, Rev. T. Jarvis Carter, son of Rev. Lawson Carter, in the 27th year of his age, after a most painful and protracted illness, exceeding in severity any case the writer has ever known. But, if his sufferings were great, his patience was as perfect, and his charity as loving, and his faith as strong. If his trial was almost without a parallel, so have we never seen an instance in which affliction was *more blessed*. *Hourly*, for six long months, he lay in expectation of his death. *Weekly*, for six long months, his soul was fed and nourished, with the Communion of the Body and Blood of Christ. *He lived upon the Sacrament.* From week to week, he longed for it until it came. *Nothing* was left undone that human sympathies suggested, or loving hearts were able to perform: but, while his heart would overflow with gratitude, more than we ever knew a heart to feel the kindnesses of friends, for every comfort which relieved the weakness, or the cravings of the body—his greatest pleasure, and his deepest thankfulness, were for the incomparable food on which his soul was nourished to eternal life! If any man ever *spent sickness well*, he did. He took, most lovingly, his Heavenly Father's chastisement. His constant effort was to throw himself into his Heavenly Father's arms! His great anxiety, and oft repeated question, were, "*am I in His arms?* have I a right to hope that I am in *His arms?* do you believe that I am in *His arms?* when Iam gone, (turning to those he loved, and whom he was to leave behind), *will you think*, that, I am in His arms?" For one, I doubt not, he was "in His arms" through sickness, and in death, and that his place, in Paradise, will be *among* the best—and his eternity, "with God."

His chastened thoughts—the thoughts of his last hours,—would condemn the honest language *of affection.* We will not praise him. All that we have said, and all that we shall say, must fall far short of justice, and of truth. I would rather leave *untold* much that I feel, and know, than say a word, his dying sentiments would disapprove.

The *intensity* of life, which was a marked characteristic, was manifest through all his illness—as strongly in his *laying hold* upon the things which are unseen, and are eternal, as, formerly, upon the things of time.

He was cut off, almost in the beginning of his ministry—but, his labors were already blessed; and the great sermon of his faith, and penitence, and resignation, in his sickness, and his death, while those who were around him, live, will never die.

Peace to the living, and the dead: *his* in the *present* life, and *theirs* in Paradise, with God. "Let my last end be like his." S. L. S.

Nov. 17, 1851.

At a meeting of the Wardens and Vestrymen of Grace Church, Cleveland, held Nov. 18th, 1851, the following resolutions were unanimously adopted:

Resolved, That in the death of the Reverend Timothy Jarvis Carter, our faithful and beloved Rector, we cannot but feel the deepest pain consistent with a resignation to the will of God.

Resolved, That while it would be improper and needless to give expression to any fulsome praise of the worth of the deceased, there cannot be any want in our appreciation of his able and willing devotion to his MASTER'S service, or of the abundant success with which his brief ministry among us was blessed.

Resolved, That the best and greatest tribute that can be offered to his memory is deeply written on the hearts of the poor and the sick, who are ready to rise up and call him blessed.

Resolved, That as our deceased Rector had expressed a wish to be interred beneath the chancel of the Church in which it was his happiness to minister such a disposition of his remains would give us the greatest satisfaction.

Resolved, That we offer our deepest sympathy to the relations of the deceased.

D. E. Field, } Wardens.
E. W. Palmer, }
S. H. Webb, }
G. F. Marshall, }
Allen Smith, Jr. }
S. L. Petrie, } Vestrymen.
Frederick Dalton, }
William Watts, }

At Brooklyn, on the 18th inst., of Consumption, Edward Gunning, a native of Camberwell, England, aged 58 years.

His last words were expressive of the comfort and strength afforded him by the Litany and other appropriate prayers, read by his bedside. To the many who shared his benevolence in his day of prosperity, it may be pleasing to learn, that his declining years were soothed by the affectionate care and solicitude of his family and connections. But for his unbounded generosity, he might have died in affluence. Of him it may be truly said, that "all his failings leaned to virtue's side." "He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again."

Notices.

Statement of Missionary Stations and Missionaries
APPOINTED TO CONTINUE TO THE FIRST APRIL, 1852, BY THE MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

COUNTIES.	STATIONS.	MISSIONARIES.
		Revds
Albany	Cohoes	Jas Adams
"	Rensselaerville	R Washbon
Columbia	Kinderhook	F T Tiffany
"	Chatham 4 Corners *	
"	Stockport	W O Lamson
Delaware	Walton, Deposit and Hampden	J C Brown
Dutchess	Clinton and parts adjacent *	
"	Croton and do. do. *	
"	Pleasant Valley and parts adjacent	S Davis
"	St. Mary's, Beekman *	
Essex	Minerva	G Huntington
"	Port Kent and Keeseville *	
"	Ticonderoga *	
Franklin	Malone	Jubal Hodges
Greene	Athens and Coxsackie	N C Stoughton
"	Cairo *	
"	Greenville *	
"	Oakhill	L A Barrows
"	Prattsville and Gilboa	D G Wright
"	Windham and Lexington	Thos S Judd
Herkimer	Fairfield and Norway	T Applegate
King's	Green Point	Thos Clark
"	St. John's, Williamsburgh	B F Taylor
"	St Paul's, Do.	H F Roberts
"	Red Hook and parts adjacent	J F Remington
Montgomery	Amsterdam	T L Franklin
Orange	Church of the Holy Innocents	J B Gibson
Otsego	Cherry Valley and Sharon Springs	I L Townsend
"	Exeter and Otego	
"	Gilbertsville	J W M'Ilwaine
Queen's	Maspeth *	
"	South Oyster Bay	D S Barr
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Canton	A Ogden
"	Morristown and Rossie *	
"	Waddington and Norfolk *	
Suffolk	Islip and Patchogue	H M Davis
"	Sag Harbour	G C Foote
"	Setauket	F M Noll
Sullivan	Monticello	E K Fowler
Ulster	Marlborough and Milton	S Hawksley
"	Rondout *	
Warren	Chester *	
	Glen's Falls *	
Washington	Fort Edward and Argyle *	
"	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	C E Phelps
Westchester	N. Salem and Patterson, Putnam Co. *	

Those Stations marked thus *, are vacant.
By the Miss'y Com. of the Diocese of N. Y.,
Thos. C. Butler, Secy.

A FAIR.

The Females of St James, (colored,) Episcopal church, Williamsburgh, are preparing to hold a Fair, between Christmas and New Year, to aid in defraying the present expenses of the Church.

Ponations are respectfully solicitad, and will be thankfully reeeived by them, directed to the Rector,
REV J V BERRY,
No 80 South 8th street, Williamsburgh.
Nov. 19, 1851.

☞ The Fair of the Mariner's Family Industrial Society will be held at the Mariners' Church, Rosevelt St., commencing Dec. 1st, and continue through the week. Open daily from 3 to 10 P. M. The proceeds to aid seamen's families.

NOTICE.

A meeting of the Clergy of Fairfield County will be held in the parish of St. John's, Stamford, on Tuesday and Wednesday, the 9th and 10th of December. The first service will be on Tuesday at 2½ P. M. The Committee on Parsonages are requested to meet at the residence of the Rev. Dr. Mead, Norwalk, on Monday, the 8th.
W. White Bronson,
Danbury, Nov. 24. Secretary.

MARINER'S HOME,

Under the Pastoral care of the Rev. D. V. M. Johnson.

The following statement of the management of the Home for six months is submitted for the information of the sailors, who have contributed towards the support of the house, and also for the purpose of enlisting the sympathies of others who have not as yet extended a *helping hand* to the good work.

Number of Seamen received into the Home, from 1st May to 1st Nov.,	269
Men shipped during same time,	220
Receipts for board, &c.,	$1463 72
Expenses (rent not included)	1443 61
Amount sent to their families by sailors,	725 00
Do. deposited in the Savings Bank,	290 00
16 Sailors in distress have been relieved at an expense of	125 00
A loss has been sustained by runaways and "hard up" cases to the extent of	130 00

Charles Ely, }
Edw. Haight, } Committee.
T. P. Cummings, }
New York, Nov. 20, 1851.

P. S. It is worthy of note, that the amount of money sent to families of seamen, has been sent in small sums from ten to fifty dollars and that the most of it, including the amount deposited in Savings Bank, has been saved from being squandered in intoxicating drink through the influence of Mr. Lowne, the Keeper of the Home, whose efforts to reform the sailor from drunkenness have been signally blessed of God. There is a sailor at the Home now, who has been thus reclaimed from this long indulged habit of self destruction and whose mind and thoughts are now turned to the care of his immortal soul. He is regular at morning and evening prayer in the house and attends all the services upon the Lord's day in the Lord's house with constancy, and reverence and devotion. If this were the only case, it would be much for which to bless God; but there are others who are looking forward to confirmation and the Holy Sacrament of the Lord's Supper, who have hitherto "cared for none of these things."

LADIES' FAIR.

The Ladies of the Free Church of the Holy Martyrs will hold a Fair for the benefit of said church on Monday, Tuesday, and Wednesday, Dec. 22, 23, 24. They would solicit aid towards this object. Donations will be thankfully received by Mrs. James Millett, 308 Broome St.
Nov. 29, 1851.

LADIES' FAIR.

The ladies of the Free Church of the Epiphany propose holding a Fair to aid in defraying the necessary expenses of said church, on Wednesday and Thursday, Dec. 17 and 18. They take the liberty of earnestly soliciting from their friends assistance in the preparatory work. Any donations, articles suitable for the purpose, or materials of which they may be made, left with Mrs. Lot Jones, 77 2d Avenue, or Mrs. William T. Pinkney, 220 Henry st., will be thankfully received.
Nov. 15, 1851.—4t

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 14th Oct last.

Collection in Boxes at the Church of the Holy Comforter, for Books	7 82
for the Mission	9 01

Henry Iry donation $5; W C Rhinelander 5; A Friend 5; Mrs Alex. VanRensselaer 5; Mrs Hamilton Hoppin 5; Stillman, Allen & Co 25; Trinity ch, N Y, 6 mos stipend, 300; Offering of Grace ch, Brooklyn Heights, 40; Collection at St Stephens ch, N Y, 50; Robt Emmet, an 50 & 51, 4; W D Waddington, an 50 & 51, 4; Hector Morrison, an 51, 1; John H Lyell, an 51, 3; W R Ronalds, an 50 & 51, 4; Dr Wm H Hobart, 2 years, 4; Clement C Moore, an 50 & 51, 4; Mrs K P M, an 50 & 51, 10.

Annual Subscriptions 1851 at $2:

John A Weeks, A B McDonald, Denning Duer, O Haggerty, Chas R A Routh, Fred R Routh, D S Routh, H DeBar Routh, H L Routh, Richard Sill, Wm Barton, E H Richards, Robert Hyslop, Philip Henry, C Dubois jr, Mrs J C Babcock, Augustus Bleecker, W S Popham, W H Popham, Miss Lawrence, W S Thorne, D Huntington, Mrs D Huntington, Robt D Weeks, R H Hopkins, Chas Halsey, John Halsey, Wm Halsey, G D H Gillespie, Jos Curtis, A Mc Nulty, H G Nichols, John S Betts, Wm Poole, T B Coddington, J T B Maxwell, James Robinson, T B Satterthwaite, Hy Trowbridge, A B Sands, S T Skidmore, W D Rushton P Morris, John H Morris jr, S B Caldwell, S M Cornell, N K Anthony, D M Stebbins, Andrew M Harper, Francis Many, J W Hunter, Edmund Burke, Miss Elizabeth Terrill, Henry Meigs jr, Mrs Hy Chauncey, R Strong, B J Dossing, W W Wright, David Perkins, W W Dibble: 60 at $2 each, 120.

Annual Subscriptions 1851 at $5 each:

C E Habricht, Henry R Livingston, Henry R Bogert, Cambridge Livingston, Chas J Aldis, Mrs S Hy Remson, W C Rhinelander, S C Cambrelling, John R Livingston, Saml H Foster, John P Atkinson, C Oakley jr, Stewart Brown, James M Brown, A Journsay jr, I T Adams, Dr Edward Delafield, Dr Jas H Bonowe, P R Kearney, Hy Chauncey, Wm H Aspinwall, O J Cammaun, Eugene Dutelle, Wm Adams, J W Alsop, J L Aspinwall, F G Foster, A Thornton, C M Deapp, J Davenport, Cunningham & Osborn, E B Graves, Wm B Cooper, Mrs Robt Carter, Wm Nelson, Edward Haight, J B Windle, W S Wetmore, A Cleveland, James S Aspinwall, M D Schaeffer, H P Marshall, Wm F E Siffken, G B Ironside, James E Ray, Capt Geo Briggs, Thos Davison, J Nicholson, A Bininger, A G M Bowen, John A King jr, Mrs R LeRoy, Miss Charlotte Leroy, Richard D VanWageners, Cyrus Curtis: 55 at $5 each, 275.

Total, $885 82

E. M. DUNCAN, Treasurer,
New York, Nov 11, 1851. 114 Wall-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 19th inst.

Trinity parish, San Francisco, California, by Rev Flavel S Mines, $75; Trinity church, N Y, Rev Dr Berrian, 39,59; Trinity ch, New Rochelle, Rev R U Morgan, D D, 9,14; St Luke's, Sommers, Rev J W Moore, 2,97; Trinity ch, Clarksville, Tennessee, Rev D Pise, 9; St John's, St Louis, Mo, Rev F J Clere, 5; Rev Joshua Weaver, donation 2; Jno Buckley jr 2; Mrs Henry Chauncey 2; amount subn 4; Rev R U Morgan D D, constituted a life member, by a lady parishioner, 25: 171,69.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 29, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 29th inst.

Trinity ch, Watertown, W N Y, Rev L W Norton, $5; St Lukes, Somers, Rev J W Moore, 3,37; John Buckley jr, an subn 2; St John's ch, Stamford, Rev Ambrose S Todd D D, 15: 25,37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 19, 1851. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Enclosed in a note, thro' Messrs. Stanford & Swords, signed "Tom Bowline," to relieve Mariner's Home from rent due 1st inst, 130; from New Haven, "according to the means of the giver," thro' S & S, 5; also a bundle of clothing.

May God's rich blessing descend upon these unknown friends, and upon all those who have thus blessed His poor among the men "who go down to the sea in ships," by their prompt and generous aid to sustain for them a Christian Home and I herewith tender my heartfelt thanks.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway. }
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane. }

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
Nov 18, 1851.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges several articles of food and clothing from J O.

At this festive season, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with
JAMES MILLETT,
Nov. 24, 1851. 308 Broome St.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 18, viz:

A friend per Rev R W Goldsborough, half, 2 50; St James, Birmingham, Ct, 5; St Stephens, Berkeley, N J, 3; Trinity, Fairview, N J, 1; a member of St Stephens, Ridgefield, Ct, for Or, 5; Trinity, Geneva, W N Y, for Jews, 50 c; Chester par, Kent Co, Md, 8 88; Mt Calvary, Baltimore, Md, 12; total 37 88.

THOMAS N. STANFORD, Treas.,
New York, Nov 25, 1851. 137 Broadway

☞ The subscriber having procured a lot in the vicinity of St. Michael's Church, in the fifth ward of the city of Brooklyn, is desirous to erect on it a Parsonage for an Assistant Minister. When it is considered that there is but one other place of worship in this ward, it will at once appear, that it is highly necessary for the spiritual wants of the twenty thousand inhabitants there resident, that measures be taken to permanently establish St. Michael's Ch. A *resident* clergyman is especially necessary. The following subscriptions have been received for the erection of a Parsonage.

Hon C Brush, 25; Rev B C Cutler, D D, 20; W Hunter, 20; D A Robins, 10; cash, 6;—91. Thro' J H Smith: J W Green, 20; D H Arnold, 15; W B Douglass, 10; E W, 5; J H S, 5; W W P, 2; D M, 2; G C C T, 2;—61. Thro' Dr S I Osborn: Dr Otterson, 5; Dr Morris, 5; S Burtis, 2; E Baldwin, 2, P J Berry, 3;—17. Thro' Miss Mary Cornell: Mrs S Cornell, 10; Miss Cornell, 5; Miss Forbes, 5; Mr A R Douglass, 5; H Webster, 10;—35.

Further subscriptions will be most gratefully received.
In behalf of the Vestry of St Michael's Church,
Evan M. Johnson, Rector.
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The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Lady $5, by Stanford & Swords; a Friend, a bundle of clothing; a Friend 2.

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N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.
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Nov. 27, 1851. 2t

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Oct. 4, 1851.—tf

Poetry.

From the Church of England Magazine.

On Christ's Second Coming.

Hark! a mighty clarion sounds!
Through air, and earth, and sea it bounds—
Its heavy blast, its deaf'ning peal,
The quick and dead now trembling feel.

'Tis the Archangel's trump I hear!
The signal that the Lord is near—
While the deep sound hangs on the gale,
Lo! see! "men's hearts begin to fail."

The Lord appears on clouds of fire;
All nature now must soon expire;
The sun and moon, so heavenly bright,
Must, with the stars, withdraw their light.

The Lord is come, in kingly pow'r;
Nor men, nor angels knew the hour:
Once a babe in a manger laid,
Now in dread majesty array'd.

The Judge is come! "the earth does quake,"
And all its deep foundations shake;
The vaulted heav'n asunder rends,
And in one mighty ruin blends

The dead are rais'd; the quick arise
To meet the Saviour in the skies.
On him the eyes of all now gaze;
To him their only homage raise.

The trumpet peals a joyful sound,
To those in happy Zion found;
Whose robes are wash'd and made all white,
To meet their bridegroom with delight.

Alas! for those who have not sent
To him one look, or knee have bent;
On them the sound will dreadful fall,
While to the rocks they vainly call.

A. R. S.

Selected Matter.

From the Colonial Church Chronicle.

COLOMBO.—*St. Thomas' College.*—The wisdom of appointing Bishops to superintend and direct the affairs of the Church in every Colony has been abundantly demonstrated by the experience of the last ten years. The result in regard to the increase of the number of Clergy has again and again been shown. Another result almost equally important, and tending indeed to the same great end, is, that wherever a Bishopric has been established, there almost immediately a College has been founded. The most recent instance is to be found in the erection of a College near Colombo, a College which has been opened only a few months, but already contains eighty pupils, under the guidance and instruction of a warden and four tutors.

The first class, consisting of boys from thirteen to eighteen years of age, are learning Latin, Greek, Logic, and Euclid; and the boys generally are described as excellent English scholars—keen for instruction, and in manners very gentlemanly and polite. We must give one graphic sketch from our correspondent's letter in his own words:—

"The appearance of our school-room would present rather an anomalous sight to a refined Eton master. The long white frock coat of the Tamil—the petticoat of the *sans-culottes* Shinghalese—the white turban and peaked shoes of the Hindoos, and the English jackets of the Europeans, altogether form a very picturesque medley."

A head-master for the school department is wanted immediately. He would be required to possess a competent knowledge of Latin, and to be fully qualified to teach arithmetic, algebra, and mathematics. It is obvious that no one would be fit for the office of head-master but a man of sense and judgment, and one able to govern as well as to teach.

SYDNEY.—*Australasian Board of Missions.*—We have much pleasure in laying before our readers the following very interesting extract from a private letter of the Bishop of Sydney:—

"As to the topics referred to in your last letter, I will first name, as first in importance, the Missionary undertaking to New Caledonia, &c., You will have heard long ago of the design, so successfully accomplished, while the Bishops were here in October last, of instituting a Board of Missions for the Province. I will therefore say nothing further about its commencement, but will report progress. We have every reason to be thankful for the continued success which has attended the effort. We purchased, at an expense of £1,200, a stout schooner of ninety-one tons burden, named the *Border Maid*. One thousand pounds were raised and paid by the Churchmen of Sydney, and two hundred by those of Newcastle. The fitting out, stores for the voyage, and expense of navigation to Auckland, have cost £300 more; which sum we trust will be furnished from the other three dioceses (Tasmania, Adelaide, and Melbourne,) which have as yet supplied nothing. Then, if the Diocese of New Zealand itself provide, as it should do, the cost of the *first* voyage, your £1,800 or £2,000 from the English Churchmen will be intact for the future support of this great enterprise. The Bishop of Newcastle embarked and sailed on Thursday last (Ascension-day,) bearing with him an absolute deed of gift of the vessel, &c. to the Bishop of New Zealand, and his successors, and the good wishes and prayers of a great multitude who accompanied him to the ship, on behalf of himself and his revered colleague, and all others who are to take part in the work. Previously to the embarkation, we all attended morning prayer at St. Andrew's Church; and all who did attend were struck with the singularly appropriate character of the service to the occasion, and will be, I hope, permanently benefited. Eighty-two persons partook of the Holy Communion. Nothing could have begun, continued, or ended in a better spirit. From church we went directly to the ship.

"Some of our firm friends have provided a steam-boat to convey the Bishop to the schooner, and then to tow him out to sea. As many embarked on the steamer as she would hold. * *

"It was a glorious sight to see the powerful steamer hastening the *Border Maid* at full speed down our wonderful harbor, until the heads at the entrance hid them from our sight; and when the moment came for casting of the tow-rope, and leaving her to pursue her own course across the great Pacific, the enthusiasm and feeling exhibited were, I am told, animated and noble in the extreme. You will share in them, I am sure. And now we have done our part, and with some pride of heart I have witnessed, and now relate to you, the doings of my Church and people. The event is in the hands of God, and may He prosper it to His own glory, for the sake of Jesus Christ."

From the October Quarterly Paper, of the Society for the Propagation of the Gospel.

Seychelles.

The Society has recently received the following letter from the Rev. F. G. Delafontaine, who has been the single Missionary in this island since the year 1851.

SEYCHELLES, *20th March*, 1851.

"The Bishop of Colombo, on his way from Mauritius back to Ceylon, visited us in August last, as probably you have already been informed by his Lordship himself. It was for the first time that a Bishop visited this island; and that event will be always recorded as a blessing by my people and myself. I shall not enter into particulars of the Bishop's visit, being assured he has written himself a full account of it.

I have much satisfaction in stating that however, slowly the good work seems to advance, its progress is not less steady. 'The kingdom of God cometh not with observation,' and the voice of God is not in a strong wind, nor in an earthquake, nor in the fire, but it is 'a still small voice,' (1 Kings, xix. 11, 12). Such is the Gospel truth. My people have just sustained a great trial. A capuchin friar, sent hither by a Roman bishop, *in partibus infidelium*, residing somewhere in Egypt, arrived three weeks ago, and was the cause of a great effervescence among the whites professing the Romish faith. Much zeal was publicly and with great bustle manifested in the friar's favor, and great endeavors were made, and bribes employed, to persuade the members of my flock to go and bow down before the Popish altar. But, GOD be praised, excepting one or two persons, placed under a bad influence at home, and in spite of the histrionic Roman ceremonies, performed for the first time among us, my people remain firm and faithful. The capuchin, was a missionary of the Propaganda in Abyssinia. He left two days ago for Mauritius, to ask the Governor permission to settle here, backed by a petition numerously signed, and a return of a large number of baptisms, which he indiscriminately administered to everybody who was presented to or urged before him. Thus he christened many women of notoriously bad life, and hundreds of Mozambiques and Malgaches who do not know a single Christian word, and live like heathens. Such is the mode of christianizing or proselytizing adopted and practised by the Romish agents abroad. No doubt such a facility was given to all for being baptized, in order to swell the return he will present to government. I never heard of such a profanation of the initiatory sacrament.

I have to add, for the Society's information, the following returns:— Baptisms performed last year, Mahe, 59; La Digue, 6; Praslin, 68; total, 133. Communicants; Mahe, 61; Praslin, 14; total, 75.

At Praslin, a very interesting congregation has been formed by the zealous exertions of the Society's Bible Readers there. When, in December last, I accompanied Mr. Keate to that Island, I had the gratification of admitting, after due examination, fourteen grown persons to the Holy Communion, which was administered, for the first time at Praslin, on Sunday, 15th December, 1851. Mr. Keate was much pleased with what he then witnessed. The members of the Praslin congregation have agreed to build a church, and to make for the purpose every exertion in their power. They are now about purchasing, at their own expense, a well selected site, in St. Ann's Bay, and the men have determined upon being the workmen in the erection of the proposed church, which is to be of wood. Mrs. Maural, the proprietor of a large estate at Praslin, had generously given the permission to take on her property all the necessary wood; but this lady having since been called to her last account, and the affairs of her succession being still unsettled, we fear we must abandon our hopes of having a new permission granted us, at least for a long time. I have applied for help to the Mauritius Church Association, and also, by this very mail, to *the Society for Promoting Christian Knowledge*, for a small grant in the behalf. Mr. Keate has had the kindness to draw up the plan of the Praslin church, and a very becoming plain ecclesiastical building it looks. It will be covered with *cocotier de mer's* leaves (*loodicea Sechellarum*,) a very remarkable tree, which is found nowhere in the world but at Praslin and Curieuse, and of the leaves of which beautiful fancy works are made here, specimens of which have been sent for the Great Exhibition.

As to our still contemplated church at Port Victoria, we expect an answer from Government to an application made last year by Mr. Keate, for the grant of a site. When received, we shall be able to set at work without further delay.—The plan, Mr. Keate has told me, is in the hands of Mr. Scott, the well-known architect of St. John's Cathedral, Newfoundland.

The Society's Schools number now 59 scholars (23 boys, 34 girls).

Recommending myself and my work to your prayers,

I remain, Rev. and dear Sir,
Very faithfully yours,
F. G. DELAFONTAINE.

From the Halifax Church Times.

Heathen Notions.

The Bishop of Capetown has charge of a diocese which extends from the island of St. Helena to the eastern boundary of Natal beyond D'Urban, a distance of 2,000 miles. The population consists of about 800,000; of whom 200,000 are christians, of at least twenty different denominations, and the remaining 600,000 are heathens. When the Bishop landed in 1848, he found in the Colony only 16 Clergymen of the Church of England: there are now 50.

The Bishop spent nine months—from Easter to Christmas, 1850—in going through the Cape Colony, the Orange Sovereignty, Natal, Kaffraria, British Kaffraria; everywhere administering the ordinances of our religion, observing the spiritual destitution of the country, and arranging the affairs of the Church. The Journal of the Visitation has just been published by the Society (*Church in the Colonies*, No. XXVII.)

While in Natal, he went to a Wesleyan Mission-station at Indaleni, and conversed with some of the converts.

I asked them whether in their heathen state they had any notion of the one true God. 'No, they believed their ancestors were gods, some good; some evil.' 'Where did these gods dwell?' Everywhere. They flitted about, some in snakes;' consequently they never killed snakes 'Did they think the good and the evil, or only the evil, were in snakes?' 'Both.' Did they worship their gods?' 'They offered sacrifices to them.' Any one offered these sacrifices.—They had no particular people for it. They afterwards ate the sacrifices. 'What was their belief about themselves when they died?' 'They would also be amongst the gods.' 'The good and the evil alike?' 'Yes.' 'Did Panda, who was killing his subjects every day, think he would be amongst the gods when he died?' 'They did not suppose he ever thought on the matter.'—'Did his subjects think so?' 'Yes.' 'Did they think there was much prospect of their countrymen, as a whole, embracing the Gospel?' 'They thought the prospect encouraging.'

The Evergreen, OR MONTHLY CHURCH OFFERING, for 1852.

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The Prize; or, The Preciousness of a Meek and Quiet Spirit,	05
Maurice Favell; or, The Singing Lessons,	07
The Primroses; or, The Elder Sisters,	07
Phœbe; or, The Hospital,	07
The Friends. A Tale for Youth,	10
Package No. 13	**$1 00**
Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson,	22
Watch and Pray. A Sequel to Helen Morton's Trial; with 4 beautiful engravings, from designs by Matteson,	22
The Way Through the Desert; or, The Caravan. An Allegory, by the Rev. R. Millman; with 4 beautiful engravings from designs by Field,	20
What Do I Want Most? By Mrs. S.C. Studley; with 2 fine engravings, from designs by Matteson,	14
The Cherry Stones, from MSS. of the late Rev. W. Adams, author of "The Old Man's Home." Edited by Rev. H. C. Adams; with 4 beautiful engravings, from designs by Matteson,	22
Package No. 14	**$0 36**
1 The Holiday Week; and the Bird's Nest,	4
2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes,	2
3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	2
9 What O'clock is it? and Truth the Best Policy,	3
10 The Fickle Girl; and Miss Pert,	3½
11 The Discontented Boy; and, The Labor of Idleness,	3
12 The Nursery Ground,	4
Package No. 15	**$0 36**
1 Norton Hargrave	6
2 Idle Jane	2
3 Robert Wiles; or Too Fast at First	3½
4 The Generous Boy	3
5 Miss Charlotte	3
6 Sauntering Sam; and, Bustling Bob	2½
7 Honor and Honesty; and, No Weather sent in vain	3
8 Mary Kingston	2
9 Judge No One's Motives	3
10 The Deaf Widow	2
11 Lota	2
12 The Birth Day	4
Package No. 16	**$0 36**
1 The Prize Day	4
2 Maria Calvert; and, Joseph Hervey	3½
3 The Passionate Boy	3
4 The Holiday Visit	3½
5 Civility Never Lost	3
6 It Will do To-morrow	3
7 Oliver Kirby	4
8 Fear to Fall	2
9 Ethel Bulkeley	3
10 A Stitch in Time	3
11 Mrs. Gibson	3
12 The Good Mother	4

Not in Packages.

The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy	6
Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels, or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, JR., Agent,
20 John street, New York.

Nov. 15.—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
49 John st., corner Dutch.

July 26-tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 118 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.

June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
279 Pearl st., N.Y.

July 26-6m

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1,(Scripture Catechism)	"	1 25
Catechism No. 2,(Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
67 McDougal st.

Nov 9—tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.

West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tt REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually. No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.

B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58

Total for the month, 127
Whole number of policies issued by the Company, 7530
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

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